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ABRAHAMS FAITH:

Mary THAT IS, Edward

The olde Religion.

WHEREIN IS TAVGHT, THAT THE RELIGION NOW publikely taught and defended by order in the Church of England, is the onely true Catholicke, auncient, and vnchangeable faith of Gods elect.

AND THE PRETENSED religion of the Sea of Rome is a falſe, baſtard, new, vpſtart, hereticall and variable ſuperſtitious deuiſe of man.

Publiſhed by IOSIAS NICHOLLS, *an humble ſeruant and miniſter of the goſpell in the Church.*

Stand in the waies, and behold, and aske of the old waies, which is the good waie; and walke therein, and ye ſhall find reſt for your ſoules. HIER. 6. 16.

LONDON
Imprinted by *Thomas Wight.*
1602.

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TO THE MOST REVEREND FATHER in God my Lords grace, Archb. *of Canterburie, and to the right Honorable,* my L: chiefe Iustice of England: both of her Maiesties most Honourable priuie Counsell, *Iosias Nicholls* wisheth all grace and peace in our Lord Iesus Christ.

PVrposing (right Reuerend & Honorable) to publish this little book, it came into my mind to commend the same to your honourable protection. For it seemed to me, that although all good men of al estates are bound in conscience and loue, to contend earnestly for the faith, which (as S. Iude saith) was once giuen to the Saintes: yet are there some more proper reasons, in regard of your two callings, which challenge in my iudgement, a more peculiar eye and watch vnto these causes. For being both of the same most Honourable table, of her Maiesties most graue wise and Christian Counsell, where all are set in the same charge and ioyned in the same care, namely in all prouident and

godly ouerſight, to manage the great affaires, pertaining to Gods worſhip and glorie, and the bleſſed ſafetie of the Queenes moſt excellent Maieſtie (whom God vouchſafe long to preſerue among vs:) yet the one being a miniſter and Biſhoppe of the goſpell, and ſet ouer many others, for the good and faithfull teaching and practiſing of the chriſtian faith in this land: And the other a profeſſed and chiefe Iudge, for the executing of all lawes and ſtatutes, ordeined for the maintenaunce of true religion, iuſtice, peace and godlines: this being a neceſſarie declaration of our Chriſtian faith and religion, eſtabliſhed by the publike magiſtracie, and lawes of this realme, and a faithfull diſplaying of the iniquitie of poperie, being a mortall enemie and a verie great oppoſite vnto the ſame: It could not ſo properly reſpect any other, whoſe ofifce and profeſſion did ſo neerely and naturally offer it ſelfe to patronize and protect ſo iuſt a matter of this kind. Therefore I humblie craue your Honours fauour, to accept of this my trauaile, and your fatherly countenaunce vppon mine honeſt labours. Which, although I frankly acknowledge, might haue beene more eloquently and exquiſitly handled, by ſome man of greater giftes: yet I hope, that in ſome meaſure it ſhalll ſatiſfie the expectation of ſuch honeſt and Chriſtian readers, who both can and will iudge according to equitie und truth. For my purpoſe being, (conſidering the ſeaſon) to ſhew the antiquitie and certaine truth of our faith and religion, nowe profeſſed in England, and the newneſſe, vncertaintie and falſhoode of the popiſh ſuperſtition: to this ende that it might bee a ſtay to many which wauer and ſeeme nowe readie to fall away: I endeuoured rather to ioyne plainneſſe

nesse and perspicuitie with breuitie, then by large amplification to shew great learning, and by direct arguments to make manifest an vndoubted truth to the conscience of all men, for the gayning of some vnto Christ, rather then by saying what I could to trouble the reader with abundance of matter, or hunt for that which is vayne and fruitlesse. And this verily I thought most necessarie, and the rather because diuers men in differing manner haue heretofore handled this argument, both that I might giue occasion to men to enquire after and to reade such godly writinges: and also because the present season seemeth to call for the same, when poperie beginneth to ouerspreade, and after a sort to set vp his brissels against the gospell, and men of that superstition are verie much lifted vp: that it might appeare, what a foolish, wicked, new broacht and monstrous heresie and apostasie they so much contend for & so egerly labour for: being greedie of that which will slay their soules, and proud of that whereof they ought to bee ashamed. Therefore I haue made choice of such methode and reasons, as I hope thorow Gods blessing, shall effect that I purposed, and make that manifest which I desire. Whereof knowing that your Honours can iudge with wisedome, and that your Christian care tendeth to this ende, that the people by all good meanes should bee staide, in their faithfull obedience to God and our most gracious prince: I was bolde to present this booke vnto you, most humblie beseeching you to accepte of my bounden duetie to my Prince, countrie, and to the Church of GOD: earnestlie praying GOD to bee with you alwayes with his gracious fauour and good spirite, to guide you

and proſper you in all good and godly endeuours, to his honour and glorie, to the good of prince and countrie, to the increaſe of the Church, and to your owne ſoules comfort in Ieſus Chriſt, Amen.

Your honours moſt humble *to commaunde,*

IOSIAS NICHOLLS.

TO THE HOLY AND Christian congregation of England, *being a most liuely member of* Christes Catholicke and visible Church: *Iosias Nicholls*, Minister and seruant of Iesus Christ, as a son to his most deare mother, wisheth all grace and spirituall blessinges in heauenly things in Christ, and all peace and prosperitie in godlinesse & truth for euer.

NO Nation euer vnder heauen, more bound to praise & serue God, then we Englishmen; now aboue fortie yeares, vnder the happie raigne of our deare Soueraigne and Ladie Queene Elizabeth, (whom God long preserue) tasting & enioying the sweet goodnes & fauor of God most kindly shewing it selfe, and shining into our harts, by his most blessed and ioyfull Gospel. No nation euer vnder heauen hath had more cause of ioy, and comfortable encouragement vnto godlinesse and honestie, then we Englishmen, all these yeares: when God most miraculously by a maiden Queene, (the weaker vessell) hath made his name knowen, and his Saintes glorious by deliueraunce: when mightie potentates could not stand in battaile, hee hath raised health by a woman, and made the weake to confound the strong. No nation euer vnder heauen, hath had more sure and perfect experience of the truth of God and his worde, and of the certaine knowledge of the holy faith and pure religion, then we Englishmen (whose eyes the God of this world hath not blinded) most abundantly haue had, that we might glorie in our God, and magnifie the rich grace of Iesus Christ, and the effectuall power of his holy and blessed spirit. For we haue seene the breath

Englishmen greatly bound to praise and serue God, for his rich blessings in & by the Gospell, vnder the happie raigne of her maiestie.

of

of Gods mouth, mightie to consume Antechrist, and the light of his word to make all things manifest: that it might be said of vs, as by prerogatiue it was once spoken of Israel: *He sheweth his worde vnto Iacob, his statutes & his iudgements vnto Israel, he hath not so dealt with euerie nation, &c.*

Psal. 147. 19.

The entrance of her Maiesties raigne a most blessed day vnto England.

There was a day of darkenesse, a day of great blacknes & sorrow, when the people of this land were made slaues, vnder the thraldome of spirituall Ægipt and Babilon: when they knew not aright the true and liuing God, nor the power & grace of our Lord Iesus Christ, but were led after vaine things, in whom there was no helpe; and men by a iust plague of God, were giuen ouer vnto their owne lustes and fancies, yea euen vnto most abhominable idolatrie. But the day of her Maiesties most royall coronation was a day of light and glorie, a day of cleare and perfect ioy: in that day did the sunne of righteousnes arise & shined from on hie, hee cast forth his bright and pleasant beames, and enlightened all the land. Then fell away the grosse misse of palpable foolishnesse and ignorance, and the vaile of mans presumption was taken from our hartes. Then humane deuises, and the greeuous yoke of the apostaticall bondage in tradition & voluntary seruice of men, was taken from our necks. Then were our hearts opened and the light of the knowledge of the glorie of God, and his bright shining countenance in the face of Iesus Christ did shine into our soules. It was a day that the verie Angels of heauen did reioyce and sing, becaus of the sweet & blessed tidings of great ioy vnto al the people of this land. For the grace of God, which bringeth saluation vnto all men, did then appeare: and the beautifull feet of the messengers of peace, which brought tidings of good thinges, and said vnto euery elect soule, *Thy God raigneth*; had then a merrie and comfortable passage and safe trauell ouer all the land: the embassadors of God brought vnto vs the wholsome word of reconciliation. Then did the Lorde plant his vineyard, and build his holy temple among vs,

and

and hee became our ſtrong ſanctuarie, and viſited vs with his rich mercie and ſaluation: his bleſſings ſpirituall and corporall moſt plentiful, flowed down from heauen vpon our land. So that our enemies being Iudges, it muſt needes be ſaid: God hath done great things for vs, and hath giuen vs all things aboundantly to enioy. In which time many nations round about vs, in greeuous darkneſſe and bloudy miſerie, euen mourning dayly before our eyes, might well haue counted themſelues happie, if they had part of our peace. We haue lent and not borrowed, wee haue giuen and not taken: we haue beene a refuge for the poore, and a place of ſuccour for the perſecuted: our men and money haue beene a reliefe to the oppreſſed and deliueraunce to many in great daunger and diſtreſſe. Our prince hath bin an hyding place from the wind, & as a refuge for the tempeſt, as riuers of waters in a drie place, and as the ſhadow of a rocke in a wearie land. My pen is inſufficient, and I am vnworthie and vnable to rehearſe the manifold and conſtant goodneſſe and fauours of God vpon vs theſe many yeares: O let vs loue the Lord and ſerue him, let vs praiſe and glorifie him, who hath beene ſo beneficiall and bountifull vnto vs. Hee hath deliuered our ſoules from death, our eyes from teares, and our feet from falling, hee hath brought vs out of the horrible pitte and mierie clay, and ſet our feet vpon the rocke and ordered our goings, & hath put in our mouthes a newe ſong of praiſe vnto our God: many that haue ſeene this haue reuerenced the Lord, and put their truſt in our God. And who can but loue the bleſſed and worthy inſtrument of our peace and ioy? whoſe heart is not inflamed with her deſire? If wee were tenne thouſand times more then wee are, and euerie man had a thouſand liues, who would not willingly lay them downe at her feete in the cauſe of truth, to ſhewe his thankfull mind vnto her Maieſtie: who hath conſtantly paſſed through many hazardes of her life for loue of Gods truth and care of his Church? whoſe hart is

All Engliſhmē are bound to loue the Queenes moſt excelent Maieſtie.

not greatly moued to glorifie God, who hath giuen vs, ſo faithful & conſtant a nurſe & louing mother, & ſo wõderfully defended and preſerued her, and by & vnder her moſt happy gouernment hath made vs ſo many yeares together, without feare the free poſſeſſors of moſt vnſpeakable ioy, in the participation of incomparable heauenly treaſure and moſt flouriſhing earthly proſperitie.

We are to conſider whether we haue rendred to the Lord according to his kindnes toward vs,

But O my deare mother, my good & reuerend fathers and brethren, haue wee rendred to the Lorde according to his kindneſſe? haue wee with reuerence receiued, with thankfulneſſe acknowledged, and with care & conſcience vſed theſe mercies of our good and louing God and mercifull father in Ieſus Chriſt? O that I could boldly and faithfully ſo ſay; & that our ſiluer were not become droſſe, and our wine mixt with water. And that the vine which God hath planted with good and pleaſant plants, did not in ſtead of grapes bring forth wild grapes: and men did not neglect yea forſake the word of the Lord, and follow the fooliſh imaginations of their owne heartes. O that it might not be iuſtly ſaid, that the Lord hath a controuerſie with this lande, becauſe there is no truth, nor mercie, nor knowledge of God in the land. By ſwearing and lying, and killing, and ſtealing, and whooring, they breake out, and bloud toucheth bloud. And that men did not encourage one another, in their wicked and vicious liuing, ſaying: come and let vs bring wine, and wee will fill our ſelues with ſtrong drinke, and to morrow ſhall bee as this day, and much more aboundant, let vs eate and drinke for to morrow we ſhall die. O that men would conſider and that their hearts would ſmite them, in remembring and forethinking what a fatherly watch word, our tender and louing God hath giuen vs, by many and ſundry moſt mild and kindly tempered corrections and chaſtiſements, at many times: but eſpecially within theſe eighteene yeares laſt paſt, when hee beganne at his ſanctuarie, and lightly touched his holy remembrancers, when he cauſed a great

great and cloudie miſt to couer the verie heauens, ſo that many bright ſtarres were not ſeene to ſhine for a certaine ſeaſon. Then did the windes burſt out ſhaking our houſes ouer our heades, as vnworthie to dwell vnder ſo good and plentifull grace: our bodies and liues were aſſailed with grieuous peſtilence, dearth, ſcarſitie, and the threatning ſword did aduance themſelues againſt vs. Thouſands haue gone forth and returned but by hundreds. And now ſeeing all theſe things haue not made vs to turne to him that ſmiteth, neither do men ſeeke the Lord: behold euerie man ſeeth how his anger is kindled more and more, and how neere his ſword is come vnto vs, that the Lords wrath is not turned away, but his hand is ſtretched out ſtill. But yet if it pleaſe thee O God and mercifull father, bee thou entreated by thy poore ſeruants, (who ſeeing the plague, call night and day vpon thee) that thou take not ſo great vengeance of our ſinnes, as to make the ſweete ſtreaming fountains, which water all thy holy temple and the garden of thy delight among vs, to be ſalt and vnſauourie: or to let that burning ſtarre of wormewood, which is fallen from heauen to touch our riuers of waters: or that thou ſhouldſt make the heart of this people fat, and their eares heauie & ſhut their eyes, leaſt they ſee with their eies, and heare with their eares, and vnderſtand with their heartes and conuert and thou heale them. Why ſhould we be as men of another generation, which know not and remember not thy great workes, which thou haſt done, by our princely Iehoſhuah, and the great victorie ouer the Cananites of the land, by thine annointed handmaid our renowned Deborah: that our eyes ſhould looke backe to the fleſh pots of Egypt, or that wee ſhould returne to ioyne in friendſhip, with that wicked Babilon, whom thou haſt commanded vs to reward with double, as they haue rewarded vs: and learning their maners, & being partakers of their ſinnes, we ſhould be partakers of their puniſhmentes, and thou ſhouldſt giue vs ouer to the enemie, and they which hate

vs ſhould be Lords ouer vs: and then al theſe good things and the light of thy countenance ſhould bee quite turned from vs, and our glorie forſake vs. We haue indeed ſinned moſt deare father, and our offences are many: yet is there mercie with thee that thou maieſt bee feared: Teach vs therfore thy way O Lord, that we may walk in thy truth: and knit our hearts vnto thee, that we may feare thy holy name, euen for thy holy Son ſake our deare Sauiour Ieſus Chriſt Amen.

When men waxe rich they begin to bee careleſſe: and by aboundance of peace, men forget themſelues and fall away: as it is written: *When he waxed fat, he ſpurned with the heele.* For this cauſe hath God ſet vs miniſters as watchmen to ſee the plague when it commeth, and to admoniſh the people, that they die not in their ſinnes and to ſay vnto them: Take heed, you forget not the Lord your God which hath done all theſe good thinges for you, but feare ye the Lord your God, and ſerue him, thou ſhalt cleaue vnto him and ſweare by his name. And this is verily the reaſon of the publiſhing of this treatiſe: wherein I ſhew that the religion and faith publikely profeſſed in this Realme, and maintained by the righteous ſcepter and ſword of our dread ſoueraign and gracious Queene Elizabeth, is of the onely truth, moſt auncient, catholicke, and vnchangeable; out of which none euer haue beene ſaued, from the beginning of the world, neither can or ſhall bee. And that the faith and religion, vnder the pretence and name of Chriſt, Peter and Paul, and of the glorious ſhew and title of the Church, which is now profeſſed at Rome, and followed by the vaſſals of the pope, is but a new, vpſtart, hereticall and ſuperſtitious deuiſe of man, contrariant to the faith of Gods elect, & of the ancient couenant which God gaue & taught Abraham both for Iewes and Gentils, and which Moſes and the prophets declared & expounded, and Chriſt fulfilled and eſtabliſhed, and his holy

Deut. 32. 15.

The cauſe matter & purpoſe of this booke.

holy Apoſtles publiſhed to all the world, and taught all nations by Chriſtes commandement. For I thought my duetie firſt vnto God, and then to my gracious prince, to ſhew ſome token of my thankefull mind, and ſecondly to acknowledge my bounden duetie to Chriſtes Church here among vs, my deare mother, in whoſe wombe I freely confeſſe my ſelfe to be bgotten and borne one of Gods children, and though of thouſands the moſt vnworthie yet one of the ſeruants of Chriſt and of his congregation in the miniſterie of his Goſpell. And eſpecially that I might call to remembrance and ſet before the eyes of my louing country men, my louing and faithfull brethren and ſiſters in Chriſt, the aſſuredneſſe of truth and the good treaſure of God among vs: namely that wee are lighted vpon that heauenly pearle (bleſſed be God) for which a man would ſell all that he hath: that this might bee ſome meanes to blow away the aſhes from the cooling zeale of ſome: ſtirre vp and awake ſome that are now readie to ſleepe, and bring backe againe ſome, (if it pleaſe God) which are readie to go out of the way: and that I might admoniſh others that they receiue not the grace of God in vaine. For when a man ſhall thinke with himſelfe (and well way it in his heart) that we haue the true faith which is vnchaungeable, by which all Gods elect are ſaued: will it not moue him to beſtir himſelfe, that he neglect not ſo great ſaluation, and that he trie euerie ſpirit, before he beleeue, and that he be not caried away with the vaine ſhew of oſtentation in men of ſchoole learning: but whomſoeuer he heare with the men of Berea to ſearch the Scriptures whether thoſe things be ſo? yea though it were Paule or an Angel from heauen ſhould preach another doctrine then that wee haue receiued, we ſhould hold him accurſed. I pray God for Chriſtes ſake to bee mercifull vnto mee, that as he put into mine hart to take this worke in hand, &

hath graciously assisted me and strengthened me to finish it, and now to publish it. So it would please him to vouchsafe his blessing to accompanie the same, that it may bee accordingly profitable to many, and haue an effectuall fruit to his glorie and the good of his church, in the encouragement and strengthening of weake Christians. I humblie beg this at his fatherly hands in and by the mediation of his son Iesus Christ euen for his holy and blessed name, to whom with his holy spirit be all praise power and dominion for euer. Amen.

From Eastwell in Kent the 26. *of March.* 1602.

The

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CHAP.

CHAP. 1.

Wherein is shewed: first that we come to know the true religion by the true knowledge of God, 2. That there is one God, and that he is the onely law-giuer. 3. Therefore there is but one Catholike and vnchangeable religion, whereof God is author and maintainer. 4. For this cause Christ and his Apostles teach the same religion, which is in the olde Testament, and the gentils are adopted to be Children vnto Abraham. 5. Here is taken away the obiection which might arise by the difference, which seemeth to be in the three times, before the law, vnder the law, and after the law: that is, vnder the Gospell, that although there was a difference in ceremonies and maner of gouernment, yet the religion al one in faith and loue. 6. Here is opened how faith and loue are substancial and perpetual, and ceremonies and maner of gouernment changeable. 7. And that although ceremonies and maner of gouernment are not of the vnchangeable substance of religion, yet are they to be reuerently vsed and not violated during the time of Gods assignment and prescription, as necessary dueties in the worship, seruice, and obedience, which wee owe vnto God.

TO know the true, ancient, catholike annd vnchangeable religion (that is, the vndeceiuable way of saluation and perfect rule of vpright liuing) we must get the knowledge of the true & liuing God. For in the * ignorance of God, is the estate of the wicked, & the cause of damnation:

* Eph. 4 17. Tit. 3. 3. 2. Pet. 1. 3.

nation: and whoſoeuer knoweth God aright, he hath by the diuine gift of Chriſt, all things pertaining to life and godlines. Therefore our bleſſed Sauiour, ſpeaking to his father the almightie and glorious
a Ioh.17.ver.3 God, conſtantly affirmeth. [a] *This is eternal life, to know thee to be the onely verie God, and whom thou haſt ſent Ieſus Chriſt.* So the Prophets foretell, that the happie
b Eſai 11.9. eſtate of the word ſhould be then; when [b] *The earth*
c. Hier 31.31. 32. *is full of the knowledge of the Lord, &* [c] *the people know God from the leaſt to the greateſt.* Such was the glad tidings of the Goſpel which maketh bewtiful the feet of him which declareth and hubliſheth peace, ſaying
a Eſai 52.6. vnto Syon (that is to the church) *Thy* [a] *God reigneth*, and the ſame vnto all nations is proclaimed by the
b 1. Tim. 3.16. name of the great [b] miſterie of godlines: *God manifeſted in the fleſh.* And the effect of the goſpell preached agreeth thereunto, for thoſe nations [c] who be-
c Gal. 4.8. 1. Theſ. 1.9. ing led by the impotent and beggerly rudiments of the world knew not God, and did ſeruice vnto them which by nature were no Gods, by the hearing of the goſpel preached, did know God, & turned from dumbe idols to ſerue the liuing and true God. Hereof the almightie giueth ſentence by his holy ſeruant
d Hier. 9.23. Hieromie ſaying: [d] *Let not the wiſeman glorie in his wiſdom, nor the ſtrong man glory in his ſtrength, neither the rich man glorie in his riches: but let him that glorieth, glory in this, that he vnderſtandeth and knoweth me &c.*
e 2. Theſ. 1.7. And according to this frame, is the laſt iudgement literally deſcribed, namly that [e] the Lord Ieſus ſhould ſhew himſelfe from heauen, with his mighty angels in flamiug fire, rendring vengeance vnto them that doe not know God &c.

2 And

2. And herein we shall find that he which knoweth God is instructed in two things. First that God is one and that there is no other God beside him, euen as Moses saith [f] *Here O Israel, the Lord our God is Lord onely*, and how is he one? namely [g] the first and the last, the beginning and the ending, which is, which was and is to come, [h] he neuer changeth nor hath so much as a [i] shadow of turning. Therefore saith the Psalmist: [k] *Before the mountaines were made and before thou haddest formed the earth and the worlde, euen from euerlasting to euerlasting, thou art God.* Secondlie that God is the [l] onely law-giuer and teacher of righteousnes & saluation, as saith [m] the Prophets: *He teacheth man knowledge, shewing him what is good, and what the Lord requireth of him, he declareth his saluation & his righteousnes he reueileth in the sight of the nations.*

f Deut. 6. 4.
g Esai 44. 6.
h Maluch. 3. 6.
i Iacob. 1. 17.
k Psal. 90. 2.
l Iacob. 4. 12.
m Psal. 94. 10. Micas. 6. 8. Psal. 98. 2.

3. Now in the true and perfect vnderstanding of these true things, we shall clerely see, that there is but one true & catholike religion, from the beginning of the world to thend thereof, fitly proportioned to the nature of the only God, the author, foūdor, & maintainer therof. For as Christ teacheth because [n] God is a spirit, he must be worshipped in spirit and truth: So the nature of God being one & vnchangeable, & his supreme authority, to be the only lawgiuer, there can no religion please him, but onlie one which varieth not, whereof himselfe is the author. For this cause in one part of our religion which is our iustification & saluatiō, S. Paul reasoneth thus. [a] *God is hee the God of the Iewes only, & not of the gentils also? for it is one God, who shall iustifie circumcision of faith, & vncircumcision thorow faith.* Thereby shewing that as God is one,

n Ioh. 4. 24.
a Rom. 3. 29.

namely, as wel ouer the Gentils, as ouer the Iews: so he will iustifie, circumcision, (which are the Iewes) & vncircumcision (which are the gentils, that is, al other nations) by one way of religion, that is to say, thorough faith and beleefe in his sonne Iesus Christ. For which cause this religion is called the [b] faith of Gods elect: because al the elect are but of one religion, and therefore saint Iude [c] wisheth vs to contend for the faith which was once giuen to the saints: affirming that in writing thereof, hee writeth of the common saluation. And it is called in the former place of saint Paul. *The knowledge of the truth according to Godlines, vnder the hope of eternall life*, shewing what is the matter of this religion, and lastly to shew the author, he saith *which God that cannot lye, hath promised before the world began, & hath made manifest in his times &c.* To which sence are these words in the Epistle to the Hebrewes: [d] *Iesus Christ yesterday, and to day and the same is for euer*: where speaking before of the word of God and faith, and after admonishing them not to bee caried about with diuers and strange doctrins: he meaneth by Iesus Christ, (putting the cause for the effect) the doctrin and religion whereof he is the founder, that as he in regard of his Godhead, is without change, beginning and ending, so he is eternally the foundation of the church: and that doctrine and religion, which he teacheth, is the truth euerlasting, infallible and not to be altered, as it seemeth to be expounded in the epistle to the Ephesians. [e] *There is one bodie, and one spirit, euen as you are called in one hope of your vocation: there is one Lord, one faith, one baptisme, one God and father of all, which is aboue*

b Tit. 1. 1.

c Iud. ver. 3.

d Heb. 13 8.

e Ephe. 4. 4.

boue all, and thorow all, & in you all. And for this cause saint [f] Iohn is bold to say: *whosoeuer transgresseth & abideth not in the doctrine of Christ, hath not God. Hee that continueth in the doctrine of Christ, he hath both the father and the sonne.* [f] Epist. 2. ver. 9.

4 For the more plaine euidence of this matter we may obserue in the new Testament two thinges. First that Christ and his apostles, professed & taught no new religion, but the same which the scriptures of the old testament did before instruct: and secondly that in it the gentils were made and adopted children vnto Abraham. The former Christ sheweth where he saith, [a] *Thinke not that I am come to destroy the law or the prophets, I am not come to destroy them but to fulfil them,* and againe. [b] *Search the scriptures for in them ye thinke to haue eternall life, & they are they which testifie of me.* And saint Peter affirmeth, that [c] *To him giue all the prophets witnes, that through his name all that beleeue in him, shal receiue remission of sinnes,* and saint Paul saith that he spake, [d] *no other thinges then those which the Prophets & Moses did say should come,* and [e] *that the Gospell and reuelation of the misery of Iesus Christ, is opened and published among all nations by the scripture of the prophets at the commandement of the euerlasting God for the obedience of faith.* Therefore Christ and his Apostles taught no new thing differing from the old Testament, the writings of Moses and the prophets. Now for the second Christ saith: [f] *Many shall come from the east and from the west, and shall sit downe with Abraham, Isaacke and Iacob in the kingdome of heauen.* Heare he spake of the calling of the gentils, insinuating that they must bee saued by [a] Matt. 5. 17. [b] Ioh. 5. 39. [c] Act. 10. 43. [d] Cap. 26. 22. [e] Rom. 16. 26. [f] Matt. 8. 12.

the same faith and religion, by which Abraham was, and for this cause, entring into the house of Zacheus a gentile and finding faith in the promise made to Abraham he saith.[g] *This day saluation is come into this house, for asmuch as he is also become the sonne of Abraham*; and it is shadowed in that phrase of Christ, where hee saith that Lazarus was in Abrahams bosome. But it is made more plaine by the Apostle saying.[h] *If ye be Christs then are ye Abrahams seede, and heires by promise.* So then the gospel adopteth vs into Abraham to be his children, and the same religion, faith, & way of saluation, which the new Testament teacheth, is the summe of the law and prophets and of the fathers before the law, & namely of Abraham, who is the[i] father of vs all.

g Luk. 19. 9.

Cap. 16.

h Gal. 3. 29.

i Rom. 4. 16.

5. But it may bee obiected, that the religion of Gods church did differ and alter; namely that before the law, from that which was after & that of the law, from that which is now vnder the gospel: For the first age had not the law of Moses; the second were altogether subiect to that law: and we after the law, are ruled by the gospel & are free from that law. For the ease of which scruple, we are to consider, that as in material things, there are somthings of the substās & essence, which cannot be altered, except the thing it selfe perish, & somthings are adioined, & as it were hanging vpon the thing, as moueable properties, accidents or ornaments, as in a man the bodie & soule vnited are so farre off the substance; that if these, or either of these faile, he is not a man: there be also ioined to a man his outward countenance, apparel, stature & age, & these make a man in outward shew,

to

to differ much from himſelfe, yet is he one and the ſame man ſtil: So is it in the caſe of religion there are ſom things of the ſame nature, that if they be abſent, there can be no religion at all; ſuch is faith and loue: ſome thinges are ſeruants and dependances vpon theſe as ceremonies and manner of gouernment; and theſe differ according to the time, and change not the nature of religion. For as a childe is a true naturall man, though hee haue not the ſame ſtature or countenance of face, as when hee is olde and growne vp; and howſoeuer hee change his apparell, yeeres, ſtature, or countenance, yet is hee the ſame verie man, hee was before. So in religion; ceremonies and maner of gouernment, haue altered in their times, and yet make no alteration or change of religion, but doe further garniſhe and beutifie it, more or leſſe according to their ſeaſons; which ſimilitude I vſe becauſe the holie ghoſt hath the like compariſon Gal. 4. 1. ſhewing the ſtate of religion vnder the law, to be as a child, that although he be heire yet is vnder tutors &c. So God appointed the fulnes of time vnder the goſpell, when hee woulde beutifie religion which ſuch ornaments, that it ſhold be like the freedome of an heire, when he enioyeth the poſſeſſion of his inheritance, the like wee finde in an other place where he compareth this life vnto the life to come, by theſe wordes, [k] *When I was a child, I ſpake as a child, I vnderſtood as a child, I thought as a child; but when I became a man, I put away childiſh things*. And hee expoundeth this caſe where hee ſaith: [l] *The lawe which was 430. yeeres after cannot diſanull the couenaunt, that was confirmed before*

[k] 1.Cor.13.11

[l] Gal.3.17.

of

of God in respect of Christ, that it shoulde make the promise of none effect. Whereby he sheweth that the law came not as a new religion, faith, or doctrin of saluation; that the religion before the law should be abolished, & the law as a new, come in the roome therof; But that it had some other vse, as an accidentarie ornament or seruant to that former religion which God had taught Abraham shold belong vnto all nations, as after he sheweth that the law was added becausa 16.ver.19. 23.24. ause[a] of transgressions, & we were shut vp vnder the law, and the law was our schoolemaster to bring vs to Christ, that we might be made righteous thorow faith, wherby it appeareth that the giuing of the law altered not the religion, faith and doctrin of saluation, but was as an helping seruant to further the same; as a prison or schoolemaster to driue vs to the true and pure religion of Abraham, that by faith in the promise concerning Christ, we are iustified and saued as Abraham was.

6 But that you may the better vnderstand what is now in hand, I will open vnto you what I meane by faith and loue, and what by ceremonies and maner of gouernment. By faith, I vnderstād the doctrin of the couenant of mercy and grace, which is so called, becausa it is apprehended by faith, as in these words.
b Gal.3.2. [b] *Receiued ye the spirit by the workes of the law, or by the hearing of faith.* In which doctrine wee beleeue the trinitie and vnitie of God, the person and office of Christ, the creation and fall of man, his corruption, redemption, iustification, resurrection of the dead, eternall life and such like. For all these depende one vpon an other, as in the first eleuen chapters to the Romans,

Romanes, to the diſcreete and attentiue reader may appeare. By loue I vnderſtand all the duties in the morall law both to God and man, as they are the fruites of faith: and as it is expounded by our Sauiour Chriſt ſaying: [c] *Thou ſhalt loue the Lord thy God, with al thine hart, with all thy ſoule, & with al thy mind: this is the firſt and greateſt commandement, and the ſecond is like vnto this: thou ſhalt loue thy neighbour as thy ſelfe.* By ceremonies and maner of gouernment I vnderſtand all outward rites and ordinances, with the manifeſtation of the ſpirite, which ſerue for the furtherance, beautifying and more fit expreſſing and exerciſe of theſe two aforeſaid. And ceremonies I find to be of two ſorts: ſome which are for the time, maine parts of Gods worſhippe: and ſuch are all Sacraments, as the ſacrifices and circumciſion before the law, the paſſeouer & al ſacrifices commanded by the law, by ſignes and figures of Chriſt to come, & ſuch are Baptiſme and the Lords ſupper now vnder the goſpel: The other ceremonies concerne the time and place of the Church meeting, and the maner & order in the decent vſage of all the partes of Gods worſhippe, which before the law is ſaid [a] to bee in groues, and as for other circumſtances there is little mention, as matters of no great moment: vnder the law they [b] had ſinagogues, and appointed miniſters for the ſame, and the reading of the law with preaching euerie Saboath day: in the goſpell touching all ſuch thinges wee haue this rule [c]: *Let all things be done honeſtly and in order.* The ordinaunces with the manifeſtation of the ſpirit, be conteined in the perſons, their offices, degrees, and dignities, their excellencie

c Math. 22. 37.

a Gen. 21. 33.

b Luc. 4. 16. Act. 15. 21.

c 1. Cor. 14. 4.

cellencie and power in their giftes, and the order of adiminiſtration. As before the law the [d] father of the family, [e] or the firſt borne, was the perſon, by whom the word & holy thinges of God were adminiſtred. Their degrees, dignities,&c. are not much ſpokē of, ſaue only they are cald [f] prophets,& did tel of things to come,& ordred the church in the families,as they were [g] guided by the ſpirite of God in propheſie, or receiued commandement by viſion or dreame from God. Vnder the law there is the [h] prieſthood in the houſe of Aaron,& the Leuites vnder thē, attend vpon the holy adminiſtration,by diuers orders and ordināces, keeping the people vnder the pure religion of faith &loue. Vnder the goſpel there be alſo diuers [i] adminiſtrations, giftes and works ſet in the church to rule and feede the flocke of Chriſt, to make them obedient to the faith in worde and deed. And the [k] manifeſtation of the ſpirit is more excellent & abundant in the latter times then in the former. Now in theſe three times you may ſee, touching theſe ceremonies and maner of gouernment, great difference, and that the word of God doth not eſteeme of theſe outward thinges as of the ſubſtance of religion vnchangeable, as he doth of the inward and ſpirituall, namely faith and loue. And firſt, as touching the time before the law, Chriſt teacheth that the Iewes could not be Abrahams children : [l] becauſe they did not the works of Abraham: which workes are not in ceremonies and maner of gouernment,for they were two curious in thoſe things, and therefore Chriſt ſaith in another place: [m] *Go and learne what this meaneth,I will haue mercie and not ſacrifice.*

d Gen.12.7.& cap.17.23.
e Exod.24.5. Numb.3.40.
f Gen.20.7. cap.49.1.
g 2.Pet.1.21. Gen.15.& 17.& 21.&c.
h This is taught in Exodus,Numbers, & Leuiticus,& expounded in Deuteronomy & all the prophets.
i 1.Cor.12.4.5.6.&c. Mat.28.19. Epheſ.4.11. Rom.15.18.19.
k Math 13.17. cap.11.11.& 2.Cor.3.
l Ioh.8.39.
m Math.9.13.

crifice. Thereby declaring the morall duties of loue, to be substantiall in a religious profession, & not ceremonies as sacrifice, washing, tithinge &c. And S. Paul on the other side saith thus: [a] *Abrahams faith was imputed to him for righteousnes, before hee was circumcised, and that after he receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had when he was vncircumcised, that he should bee the father of all them that beleeue.* Where hee sheweth that Abrahams religion whereby hee was iust before God, was his faith, and that was before hee was circumcised and without circumcision: then his circumcision was onely a signe and a seale to strengthen his faith, in sealing vp of his righteousnesse, but not of the matter or substaunce of his righteousnesse. Secondly, that this was so deuided, that the gentilles which were not circumcised might bee iustified through the same faith without the obseruing of the lawe, and the Iewes though circumcised, were not iustified except they walked in the steppes of Abrahams faith: So that herein consisteth Abrahams religion, euen in his faith and walking in the steppes thereof, the ceremonies were onely ornamentes and outward helpes to the same. After which manner the prophetes also do interprete the law. For when the people preferred the ceremonies and maner of gouernment before the morall dueties and faith. Esay saith vnto them: [b] *Heare the word of the Lord, O princes of Sodom, herken vnto the law of our God, O people of Gomorrah: What haue I to do with the multitude of your sacrifices, saith the Lord &c.* Where he calleth thē frō the

[a] Rom. 4. 10. 11. 12.

[b] Esai. 1. 10.

fooliſh and curious obſeruation of ceremonies and
c verſ. 16. maner of gouernment, Repentance and the fruites thereof according to loue, and of faith in the con-
d verſ. 19. ſent and obedience to Gods word and mercy. And
e cap. 66. 1, 2. in another place he ſaith that [e] *God eſteemeth neither temple nor ſacrifice, but the humble and contrite heart,*
f Hier. 7. 3. 4. *who trembleth at his word.* Hereof *Hieremie:* [f] *Amend your waies and your works, & I will let you dwell in this place, truſt not in lying wordes ſaying the temple of the Lord, the temple of the Lord &c.* For this cauſe the
g Pſal. 78, 5. 7. Pſalmiſt ſheweth that the end [g] why God gaue Iſrael his law, that they ſhould teach it there poſteritie, was this: *That they might ſet their hope on God, and not forget the workes of God but keepe his commandements.* And the cauſe of all the plagues was not in regard of
h Pſal. 50. 8. ceremonies or maner of gouernment (for he ſaith [h] I wil not reproue thee for thy ſacrifices) but for their
a Pſal. 106. 13. 14. 24. falling away from faith as it is written: [a] *They forgat his workes & waited not for his counſell, but luſted with concupiſcence &c. and beleeued not his worde:* And
b Heb. 3, 2. therefore it is ſaid in the Epiſtle to the Hebrewes. [b] *The word that they heard profited not them, becauſe it was not mixed with faith in thoſe that heard it.* So likewiſe in the whole tenor of the goſpell, what is the principall aime of the holy Ghoſt, to make men religious? are not theſe two namely faith and loue?
c Marc. 1, 15. is not the ſumme of the goſpel in theſe two: [c] *Repent & beleeue the goſpell.* Did not *Paul* ſay, that when he taught the Epheſians all the counſell of God, that he
d Act. 20. 20. 21. taught them [d]: *Repentance towardes God, & faith in Ieſus Chriſt:* and what is this els, but that wee ſhould leaue the wickedneſſe of our hearts and liues, and walke

walke in all dueties of loue to God and man, and hold fast his holy couenant by a true & liuely faith: Therefore he saith els where, that [c] in Iesus Christ, *neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.* Where by circumcision he meaneth the ceremonies, and maner of gouernment of the law as hee expoundeth it, verse 3. and so contrarily vncircumcision signifieth the order and maner of the gentils. Therefore these outward thinges are not the maine substance but onely faith and loue. Hereof it is that the spirite of God commendeth the [f] churches for their faith and loue, hope and patience: and Saint *Paul* speaking of himselfe sheweth how hee became a religious Christian, saying: [g] *Before I was a blasphemer, and a persecutor, and an oppressor, but I was receiued to mercie &c. but the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.* Whereby you see that a wicked life and vnbeliefe, make a prophane and irreligious person, but faith and loue a true and religious Christian. And hereof followeth the difference, betweene an hipocrite and a true Christian: the one is altogether superstitious in outward thinges, [h] labouring by such obseruations to appeare righteous & religious vnto men, but within is full of hipocrisie and iniquitie: the other hath [i] *loue out of a pure heart, and of a good conscience & of faith vnfained.* And this is the cause that the Corinthians [k] are threatened with the feareful examples of the Israelites in their abode in the wildernesse, that hauing the word of God and his holy sacramentes, they walked not faithfully with God, and therefore

[c] Gal. 5. 6.

[f] Eph. 1. 15. Colos. 1. 4. 1. Thes. 1. 3.

[g] 1. Tim. 1. 13.

[h] Mat. 23. 5.

[i] 1. Tim. 1. 5.

[k] 1. Cor. 10. 1. a 3. 4. 5. 6. 7. &c.

were puniſhed; So the Corinthians ought not to put their truſt in their ſacramentes and liue contrarie to faith and loue, for thē they are like to be puniſhed as the Iſraelits were. So thē you ſee what is ſubſtātial & perpetual, & what is changeable according to times.

7 Howbeit here is to be vnderſtood, that thoſe ceremonies & outward things in the maner of gouernment are neceſſarie and in their times religiouſly to bee obſerued, though not ſo highly eſteemed as the parts of the vnchangeable ſubſtance of religion: but being the cōmandemēts of God by which he wold for the time be outwardly worſhipped, or els teach & ſeal his couenant to his people, that they might be ſteadie & increaſe in faith & loue, & that all things in the vſe, profeſſion & exerciſe of their faith might be done comely, ſeemly, orderly & cōmendably according to his worde: whoſoeuer offended in any of theſe were ſubiect to puniſhment, not onely that he which [a] diſpiſed Moſes law ſhould die without mercy vnder two or three witneſſes: but [b] alſo euery trāſgreſſion & diſobedience receiued a iuſt recompence of reward. As Nadab & Abihu the ſons of Aaron, for offering ſtrange fire, (that is ſuch as God had not appointed) were deuoured with fire which came frō the Lord. [d] Vzzah was ſmitten with ſodain death for holding the Arke, vnto which he had no office & calling: [e] And Vzziah king of Iudah was ſtriken with a leproſie, for vſurping the prieſts office. Therfore in their times, and during ſo long time as God appointed theſe ceremonies and maner of gouernment to be vſed in his church they were to be obſerued with all care & conſcience, becauſe of the commandmēt of God: only taking heed, that no affiance bee

a Heb. 10. 28. Deut. 19. 17.
b Heb. 2. 2.
c Leuit. 10. 1.
d 2. Sam. 6.
e 2. Cron. 26. 19.

ſhould be put in thē aboue their proper vſe, but only make them helpes and ornamentes to the more ſubſtantiall pillars of faith & loue. And when the time was come that they ſhould bee aboliſhed, then was the church free from ſuch ordinances, for they were as the holy Ghoſt [f] ſaith, *figures for the time preſent vntil the time of reformation,* [g] *they were ſhadowes of good things to come, & not the very image (or ſubſtāce) of the things themſelues.* Namely in as much as Chriſt by the oath of God became a prieſt for euer after the order of Melchiſedeck, to make perfect that which the Leuiticall prieſthood could neuer accompliſh: the prieſthood of Aaron & al the law of Moſes were changed, and the ſeruant gaue place to him that was Lord of the houſe, as is at large diſputed in the [h] epiſtle to the Hebrewes. Hereof it came to paſſe, that all the ſacrifices before the law, & circumciſion which were of the fathers, and all the miniſterie of Moſes gaue place at the comming of this great high prieſt, the ſonne of God the Lord & head of the Church, Ieſus Chriſt. And he [i] confirmed the couenant, and cauſed the ſacrifice and oblation to ceaſe, he [a] brake the ſtop of the partitiō wall, abrogating through his fleſh the law of cōmandemēts ſtanding in ordināces, that aſwell gentils as Iewes might haue acceſſe vnto God by his ſpirit, [b] *he hath ſet vs at liberty frō the yoke of bondage which was by the law:* ſo that now [c] we are not tied to Hieruſalē, to worſhip the father: but that we [d] may pray euery where lifting vp pure handes. And [e] God putteth no difference betweene men, for theſe ceremonies and maner of gouernment when their heartes are purified by faith: yet is it not his diuine wiſedome and goodneſſe, that we ſhould be altogether

f Heb. 9. 9.
g Cap. 10. 11.
h Cap. 3. 7. 8. 9. 10.
i Dan. 9. 27.
a Eph. 2. 14. 15.
b Gal. 5. 1. 2. 3.
c Ioh. 4. 21.
d 1. Tim. 2. 8.
e Act. 15. 9.

altogether without ceremonies & gouernment: For
f 1.Cor.12.28. Eph.4.11. in ſtead of the prieſtes & Leuites, he hath [f] ſet in his church, Apoſtles, Prophets, Euangeliſts, paſtors, and teachers, to teach vs & guide vs in the pure religiō of faith & knowledge of the ſon of God, & for our further help, we haue in ſtead of all ſacrifices before and vnder the law, the ſweet preaching of Chriſt only ſacrifice (by which they were ended & accōpliſhed)
g Heb.7.25.ca. 9.28.& 10.18. to aſſure our conſciences, that he is [g] able perfectly to ſaue them that come to God by him, and that by one ſacrifice once made, hee did ſo fully take away
h 1.Cor.5.7.& cap.11.23. ſin, that there is now no more offering for ſin. And [h] in ſteade of the paſſeouer which was a figure of Chriſt to come, wee haue the holy ſupper of the Lord to ſhew forth his death til he come again. And
i Coloſ. 2.11. Tit.3.5.& Math.28.19. [i] for circumciſion, which ſignified the putting of the ſinfull fleſh by the bloude of Chriſt which was to come: now Chriſt is come, wee haue baptiſme for the waſhing of the new birth, & renuing of the holy Ghoſt, to enter vs into his holy church. And gene-
k 1.Cor.14. 26.33. rally, we are taught by the goſpell [k] to doe all things in the church vnto edification & without confuſiō.
l Ibi. ver.37.& 1.Tim.6.13.14 And all thoſe euangelicall ordinances [l] are the commandements of God to be kept vnblameable & vnchangeable vntill the comming of Chriſt.

CHAP. 2.

How God hath gouerned his church in one religion in all ages, which is declared before and after the fall of Adam. 2. And by the diſpenſation of times, ſince the promiſe of Chriſt firſt giuen to Adam, which is in three ſorts, the fathers before the law, the Iewes vnder the law & the Gentils vnder the goſpel. 3. In all theſe three times was there a differēce in the outward face of gouernment but not in ſubſtance of religion. 4. Which by Gods iudgements & manifeſtation of his ſpirit hath bene alwaies maintained & preſerued. 5. And this will be a witnes of our religion now profeſſed in England, againſt all Atheiſtes, Papiſtes, and other wicked men in the day of Chriſt Ieſus.

Now

NOw this foundation being layed: becauſe my purpoſe is to ſhew, that God alwaies ſet foorth and allowed but one faith and religion, I will in the next place briefely ſhew howe God hath adminiſtred his church from the beginning of the world, namely in what order he hath gouerned his people, [a] *Whom hee choſe to himſelfe to know him, and call vpon his name.* Firſt we are to remember that the world hath bin in two eſtates, and a third we looke for. For before the fall of Adam, when mans hart was vpright, being made after the image of God in knowledge, holines, and righteouſnes; his religion was pure and his faith in God, and his loue towards God, & al creatures were righteous: & his eſtate happy, enioying the preſence & glory of God. But this eſtate indured not long: for the diuel enuying mans happines, allured the womã Euah to eat of the forbiddẽ fruit of the tree of knowledge of good and euill, and by her Adam was partaker of the ſame tranſgreſſion: ſo man fell cleane from al religion and became the vaſſal of Satan, dead in ſinne, loſt that holie image ſo far, that both mind, will, and affections were onely euill: and by his very nature he was the child of wrath, and without God in the world, that is to ſay, he was of no religion: and in this eſtate he was moſt miſerable, curſed, and damnable. Here our moſt gracious and mercifull God, pitying our moſt wofull condition, [c] calleth man to an accompt, chaſtiſeth him, condemneth the ſerpent and teacheth him againe the true religion by giuing him the promiſe, that *The ſeede of the woman ſhoulde breake the ſerpents head:* that is, that by Chriſt hee

a Pſal. 37. 12. & 48. 3. Hier 10. 25.

b Ep. 2. 1. 2. 12. Tit. 3. 3. Gen. 6. 5.

c Gen. 3.

would ouer throw the power of the diuell. Vpon which promise he buildeth his church of such of the sons of Adam, as he [d] in his eternal counsel had chosen to be adopted to himselfe in Christ Iesus: [d] leauing all others vnto themselues, to remaine in their sins, for their iust cõdemnation. And these his elect he restoreth to that former happy estate wherin they were created; which thing hee doth (during this world) by [f] instructing them in the true & pure religion, which is the faith of Christ & the fruits thereof in true repentãce & amendement of life, by the loue of God & of his neighbor, which two things haue their measure and are vnperfect in this life, but they shalbe perfect in the life to come. Faith is vnperfect becausse our [g] knowledge is vnperfect, yet becausse it is fixed in Christ the son of God, it is a [h] shield to quẽch the fiery darts of the diuel, so that by it we [i] are righteous in gods sight, & haue peace with God thorow Iesus Christ: but when in the life to come wee shall haue a [k] perfect sight of God, & see him as he is, then that which is vnferfect shall be done away: our loue in this life is much more weake becausse it answereth not [l] to the perfection of the law moral or Gods holy image, and therefore vnles by the shield of faith in Christ we were defended we should neuer recouer our former estate of happines: but by faith there is giuen vnto vs the [a] first fruits of the spirit, and an earnest of our saluation euen in this our pilgrimage, but afterward the same also shalbe made perfect, when [b] our corruption shal put on incorruption & our mortality shalbe swalowed vp of life: & enioying the glorious liberty of the sons of God, we [c] shall be crowned with the crowne of righteousnes, which is laid vp

d Eph.1.4.5.
c Ro.9.18.22.
f Math.28.19. Eph.4.11.
g 1.Cor.13.9.
h Eph.6.16.
i Rom.5.1.
k Psal.17.15. 1.Io.3.2.
l Iacob,3.2.
a.Rom.8.23. Eph.1.13.
b 1.Cor.15.54
c 2.Tim.4.8.

vp in store for all them which loue the comming of our Lord Iesus Christ.

2. And here is to be noted, that between this time of mans innocencie & the time of the glory of Gods elect, is the [d] dispensation of times wherin God gathereth his elect, and nurtureth his church in one certain kind of religion, holy right, pure & catholike, so far as by his gracious gift in this life his people are made capable: therby sanctifying them & seperating them from this present euil world, & [e] translating thē out of the power of darknesse into the kingdome of his deer son. And this we find to be in iij. sorts in regard of the maner of gouernment, in the dispensation of iij. diuersities of times, & yet but in one rule of faith & religion. The times were these. 1. From the promise of God made to Adam, vntil the giuing of the law in mount Sinay or Horeb, during the space of 2513. yeres. 2. From the giuing of the law vntil the preaching of Io. Bap. and sending of the Apostles to preach to all the world about some 1445. yeres. 3. From that * time to our daies som 1569. yeres, & this is to continue till the end of the world, when Christ shal come again to iudge the quick and dead. In the first the maner of gouernment in regard of the persons, ouer whom it was extended: they were the fathers of the first world & al the whole world of al nations & languages, & in regard of the things then in vse, they had not the law of God nor any part of his word written, but were taught & cōmanded by visions & dreams from heauen, & many were endewed with the spirit of prophesie. In the second the manner of gouernment touching the persons was this:

[d] Eph. 1, 10.

[e] Colos. 1, 13.

* That is 30. yeres after Christ birth.

Read Gen. 3. 4. 6. 8. 9. 12. Rom. 3. 1. 9. 4. 5

they were one nation called laſtly Iews, firſt Iſraelits and ſomtime Hebrewes, and in regard of the things, they had Moſes law written and ſo preſerued in bookes for the perpetual vſe of the church; and this law was in three ſorts, the morall written in two tables, ſhewing in ten words all dueties to God and man: the ceremonial law conſiſting in ordinances of rites, ſacrifices and the leuiticall prieſthood, by which order it pleaſed God in thoſe daies to be outwardly worſhipped: & the iudicial law which were ciuil lawes and ſtatutes, for the puniſhment of euill doers and ordering of the common wealth of that people, as was moſt fit for the time, for the true and holie religion. And vnder theſe three they were gouerned vntill the comming of Chriſt. And becauſe they often times fell away vnto idolatrie, God raiſed vp prophets, to bring them to repentance, who inſtructed them according to the law, & ſhewed them alway the true faith and religion, with the right order and maner of gouernment. Now[a] while that the church was in this one nation of the Iewes, the gentils (which are all the nations and languages of the worlde beſide) were left out from being the people of God, & of his viſible church, which thing began at the circumciſion of Abraham, in that God ordaining it, did call it the couenant, that is a ſigne of the couenant, namly that Abraham and his ſeed ſhould be the people or church of God, and they that were not circumciſed ſhold be none of his church, which being ſome 400. yeres before the giuing of the law, in that ſpace the ſin of the gentils came to their perfection; and ſo the Iewes were then and thenceforth

a Eph. 2. 11. 12.

distinctly

distinctly knowen to bee of a differing religion and faith concerning God, from all people vnder heauen whatsoeuer. [b] The third sort in regard of the persons are the gentils that is all nations and languages after the comming of Christ, and in regard of the things, they had the gospel, which Iesus Christ the sonne of GOD being made man of the virgin Marie, did preach, ordaine, and commit to writing, to be preserued for the euerlasting benefit of the church which being preached by the Apostles of Christ, as well to the Iewes as to the Gentils, at his commaundement and by his commission: the Iewes for their vnbelefe fel away, and being left to the hardnes of their hart, were reiected, and ceased to be the visible church of God, & remaine scattered ouer the face of the whole earth vntill this day; and the gentils hearing and receiuing the gospell and submitting them selues by faith vnto the doctrin of Christ, became Gods people againe, and his visible church, and so the true religion hath remained among the gentils in one place or other vntil this day, and of this number are we of the church of Englande one happie part: The Lord our God, and merciful father in Iesus Christ be praised therefore.

[b] Rom. 1. 1.2. 3.4.

3. Now in all these times, notwithstanding that the outward face of the church, by the ceremonies and maner of gouernment, did verie much differ: yet in all these was but one substance of religion, consisting in the knowledg of one true and liuing God, and in the worship of his diuine maiestie, by faith in the holy promise of Iesus Christ: which promise was made vnto Adam, Abraham, and Dauid, declared

by the prophets & preached to the gentils in the gospel. For so Adam [a] trained vp his sons by sacrifice to worship God, arguing their expectation of the Messias or seed of the woman to come. And therfore [b] Abel, Enoch, Noe, & Abraham are wel reported of, for their faith and to haue pleased God. Vnto [c] Noe the ark, & vnto Abraham circumcision, being types and figures of Christ, were helpes in this faith & religion: so in the law all the priestes, & their sacrifices and seruice, yea al the law, [d] ponited out Christ, as thend therof and concluded all vnder sin, that the promise, by the faith of Iesus Christ might be giuen to them that beleeue. And the prophets which best vnderstood the law, shew the maine substance of their religion to be in faith, when they say. [e] *He that beleeueth in him* (meaning Christ) *shal not make hast.* [f] *The iust shal liue by faith.* [g] *Taste and see how gracious the Lord is, blessed is the mã that trusteth in him.* Which thing witnesseth the Apostle saying. [h] *Whatsoeuer things are written afore time, are written for our learning, that we thorow patience and comfort of the scripture might haue hope*, and that *the* [i] *scriptures* (speaking *of the law and prophets*) *are able to make one wise vnto saluation thorow faith in Iesus Christ*: And lastly touching the gospell, it is most cleare, that by [k] beleefe in Christ wee are made Gods people, & in this beleef we worship and serue God, as in one true & pure religion. Therefore they which are taught [l] are baptized, when they beleeue and so receaued into the church: such are said to be saued, such are said to pray aright, and generally such are said to please God.

a Gen. 4. 1. 2. 3

b Heb. 11. 2. 3. 4.

c 1. Pe. 3 10. 11

d Rom. 10. 4. Gal. 3. 22.

e Esai 26. 16.

f Aaback. 2. 4.

g Psal. 34. 8.

h Rom. 15. 4.

i 2. Tim. 3. 15.

k Gal. 3. 26. Act. 24. 14.

l Math 28. 19. Act. 2. 38. cap. 16. 31. Iacob. 1. 6. Heb. 11. 6.

4. Now to conclude this place we may obserue, the wonderful administration of God, in vphold-

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ing of this one true religion & faith of Christ in all ages of the world; and that in two things. First in his iudgments, and secondly in the diuers manifestation of his spirit: as concerning the first, the ould world falling into a most horrible apostasie, [m] by prophane and vnequal yoking of the children of God, with the children of men, God stirred vp Noe the preacher of righteousnes & in his family, preserued the true faith when all the whole world was fallen away, & therefore drowned by waters. Then after the floud som 400. yeres, when idolatry had ouercrept the world in the posterity of Noe, namely after the confounding of the languages, and that they were become many nations: God [a] called Abraham and taught him the faith and pure religion of Christ, when hee gaue him the promise. *That in his seede all the families of the earth should be blessed*, and in his posteritie namly of his son [b] Isaak, when all the nations of the world were left to their own waies the same was preserued: and althogh the Israelits [c] many times departed from the true God, to follow the maners & fashions of the gentils, yet he reduced thē home again, by his plagues & punishments, & somtimes by his [d] prophets, and somtimes destroying the multitude reserued a smal remnant, as a seed plot, among whom he preserued the true faith and religion. And last of all, when they had many times prouoked God by their vnbeleefe and rebellion, he cast them vtterly off and ingrafted the gentils; & although among these there hath bin great * persecution, & a most horrible apostasy both by. *. east and west, yet hath he alwaies had his witnesses, who keeping the faith, haue professed the true religion of Christ, and nowe according

m Gen. 6.

a Gen. 12. Iosh. 24. 2.

b Gen. 17. 19. Act. 14. 16.

c Ps. 78. & 106

d 1. Kin. 18. 39. Esai 6. 13.

*The first 300. yeres after Christ. *. Mahomet and the Pope.

to

to his [e] word, the same is renewed and taketh hold againe in the open eyes of all the world, amonge the elect of God & his chosen people, whō he calleth by his gospel. A thing verily, fore propheſied by [f] Noe, taught and promised to Abraham, threatned by Moses, plainely foretold by the prophets, and fully accomplished by Christ, and of these things we haue now had 1602. yeres triall & experience, the Lords most holy name be praised. But as touching the manifestation of the spirit, marke with me, that the same promise, which to Adam was generall [g] in the seede of the woman, was more speciall to Abraham to be in his seede, and in his posteritie more certaine in Iuda, and yet in Iuda more particuler in the house and linage of Dauid, and yet more plainly and neerly by the prophets that he should be borne of [h] a virgin; yea hee is also so thoroughly described in the prophets, that there is scarse any action of Christ, or accident befalling him, which Matthew the euangelist, in his historie doth not confirme by some prophet or other: Yet is Iohn Baptist more cleere then they all, when he could point out his verie person, saying, [i] *Behold the lambe of God*, Howbeit that grace of reuelation which was in the Apostles, excelled all the rest, for the verie [a] Angels admire the manifolde wisedom of God, as it is now taught in the church of God by their doctrin, and therefore in comparison of the clere manifestation of the gospel, now in these last times, to the more obscure reuelation of the former ages, it is called [b] a mistery hid since the worlde began and from al ages, but now is made manifest to his saints, and this most abundantly in all wisedome and

f Gen. 9. 27. Gen. 12. 3. Deut. 32. 21. Esai 49. 6. Rom. 15. 18.

g Gen. 3. cap. 12. cap. 49. 10. Esai 9. 6. 7. Matth. 1.

h Esai 7. 14.

i Ioh. 1. 36.

a 1. Pet. 1. 12. Ephe. 3. 10.

b Colos. 1. 26. Eph. 1. 8.

and vnderstanding. And this was of such power that neither the malicious gainesaying and tumultuous resisting of the Iewes, nor the furious & outragious persecutions of the gentils, for 300. yeares, nor the subtill vndermining of wilie hereticks, nor the smoking darkenes of Antechrist, could stand before the wisedome of the spirit, but that the idols of the heathen and the foolish rudimentes of the world, were scattered before the preaching of the faith and religion of Christ, as the smoke or clouds are driuen before the wind. And when all the [c] monarkes of the world were broken & became like the chaffe of the sommer flowers, whom the winds carieth away, this Iesus Christ, as a stone cut without hands, although he were refused of the builders is not onely become the heade of the corner, but also filleth the whole earth, and groweth to a kingdome, that neuer shall haue end, so long as Sun & Moone endureth. And as this religion, so the ceremonies and maner of gouernment, ordeyned by Christ are to remaine vntill the end of the world: for so saith Christ, when hee gaue cõmission for [d] the preaching, baptizing & teaching of all his cõmandements: *Loe I am with you alway vnto the end of the world:* & the Apostle affirmeth that the Lordes supper is to [e] shewe the Lordes death till hee come, and his ministers are to gather together the saintes, till we all meete in the vnitie of faith, and he must [g] raigne till all his enemies bee put vnder his feete, and in the ende deliuer vp his kingdome to his father, and then God shall bee all in all.

c Dan. 3. 35. 44. 1. Pet. 2. 6.

d Math. 28. 19. 20.

e 1. Cor. 11. 26

f Eph. 4. 12. 13.

g 1. Cor. 15. 24. 25.

5 All which things if the Atheistes of our time,

and ſuch as bee of no religion, or of the popiſh and hereticall ſuperſtition, could ſee and conſider, they would come home to vs, and caſt themſelues downe before Chriſt and ſay: *God is with you of a truth.* But this continuance of one vnchangeable truth in religion, by the adminiſtration of Gods iudgements & manifeſtation of the ſpirit, being found with vs in this realme of England (as hereafter in this treatiſe doth euidently appeare) ſhalbe a witneſſe againſt all ſuch in the day of iudgement, when they ſhould remember, that they in their liues time, willingly wold not know, nor obey the truth, but had pleaſure in vnrighteouſneſſe. I pray God open our eyes, that while the light is among vs, we may beleeue it, loue it, and walke in it, as the children of light, to the glorie of God and our owne comfort & euerlaſting ſaluation, in Ieſus Chriſt our Lord. *Amen.*

CAP. III.

Heere is more largely ſhewed, the vnitie of faith in all ages, & that the religion openly profeſſed at this preſent in England, is the ſame ancient & onely Catholike faith of Abraham, Moſes & the prophets, & which Chriſt and his Apoſtles preached and taught. Where 1. is declared that Abraham receiued it of God, both for the Iewes & alſo for all other nations. 2. The particulers are compared in 15. ſeuerall articles of the moſt waightie points of doctrine.

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HAuing entred thus far, that the Christian reader may as in a glasse: in some reasonable sort behold in his conscience, that from the beginning of the world, there hath beene but one religion in which a man could euer be saued, one law of faith, one law of loue, taught and allowed by God in his Church catholike and vniuersall, for all places & times, to remaine vnchangeable vnto the worlds end. Now will I (through the mercifull assistance of the same my gracious God) more largely and particularly shew the verie same thinges: and that the same is the religion, which in this our time, is now by publike authoritie professed, preached, taught, & defended in this realme of England, by and vnder the most happie raigne, golden dayes, and peaceable gouernment of the Lordes annointed and blessed handmaid and seruant, our dread soueraigne, deare nurse-mother, faithfull and elect Ladie and Queene Elizabeth: for whose heauenly ioy, Christian honour, long and prosperous life in wealth and godlinesse, all true hearted Christians and faithfull subiectes, continually and instantly do pray. Here thou shalt see (God willing) what God taught Abraham what Moyses sent of God taught Israel, what the prophetes inspired of God taught in Iudah, what Christ & his Apostles taught the primitiue Church, and that all these differ not in the doctrine of faith and loue, but being all one and the same way of saluation, the same true and vndeceiuable religion, the same euerlasting God and Sauiour: And thou shalt plainely and clearely see, that the verie same and

none other, hath our moſt louing God, of his free and kind mercie, now aboue fortie yeares together taught vs Engliſh men; and his heauenly wiſedome in our ſtreetes, and high places and aſſemblies, by his faithfull miniſters hath called vs thereunto. So that we, to the ſtirring vp of our thankfull hearts, to praiſe our good God, may ſay with the Pſalmiſt [a] *He hath not dealt ſo with euerie nation, neither haue they knowne his iudgements.* And in this treatiſe concerning the firſt of the three times of the world, which was of the fathers before the lawe or any part of Gods worde was written, I make ſpeciall choiſe of Abraham for two cauſes. Firſt becauſe that in the hiſtorie of the fathers before his time, which containeth ſome 2083. yeares, the holy Ghoſt is verie briefe, and therefore not ſo full and plaine in diuers pointes, as after in the ſtory of Abraham. Howbeit thou ſhalt find in the ſame, the doctrine of one God, the trinitie, promiſe of Chriſt, and ſaluation to come by faith in him, Baptiſme, of the arke & ſacrifices for the latter ſacrament, ſeales of the couenant, and of dueties, diuers examples in Abell, Sheth, Enoch, Noe, and great puniſhments for the contrarie, ſo that the ſubſtance is one and the ſame, though that it be after more largely and particularly taught in the ſtorie of Abraham. But becauſe my purpoſe is to ſhew, that the particular partes of the doctrine of our religion bee moſt auncient and catholike, I finde it more fitte to take the patterne from Abraham, in whoſe ſtorie I may gather theſe thinges more plainely, and alſo many moe ſeuerall braunches there-

[a] Pſal. 147. 20.

thereof. But my ſecond cauſe is more ſpeciall and of greater wayght, namely that God made choiſe of Abraham in calling of him, to bee the father of all belieuers, and that the ſame faith which hee receyued of God, ſhould bee the religion of all nations wherein and whereby they ſhould bee ſaued to the end of the world. Which thing Saint Paule teacheth when hee ſaith, [b] *The ſcripture foreſeeing that God woulde iuſtifie the gentilles through faith, preached before the Goſpell vnto Abraham ſaying, In thee ſhall all the gentils bee bleſſed.* Where we learne that the goſpell which teacheth this religion, that men ſhould bee iuſtified by faith was preached to Abraham, and namely for the vſe of the gentilles, that they ſhould bee made of the ſame religion with Abraham, and with him by faith onely bee iuſtified: as hee ſaith in the next verſe: *So then they which be of faith are bleſſed with faithfull Abraham.* This did GOD ſignifie vnto Abraham, when hee chaunged his name ſaying, [a] *Behold I make my couenant with thee and thou ſhalt bee a father of many nations, neither ſhall thy name any more be called Abram, but thy name ſhall bee Abraham, for a father of many nations haue I made thee.* Hereof the Apoſtle teacheth that Abrahams ſeede is twofold [b] not onely of the law (which is meant of the Iewes) but alſo that which is of the faith of Abraham (that is the gentilles, who not hauing the lawe, are yet his ſeed through faith) and therfore he addeth, *He is father of vs all* (that is both of Iew & gentil which belieue) alleadging this place

b Gal. 3.8.

Verſ. 9.

a Gen. 17.45.

b Rom. 4. 16.

for proofe saying as it is written, *I haue made thee a father of manie nations &c.* Whereby it is pregnantly proued, that Abraham is made, in regard of faith and religion, a father both to Iewes and Gentils. The Iewes are first admitted to be his children, to walke in his religion and steppes of faith: & after we succeed in their roome to walk in the same steps of faith & religion of Abraham: they as the Apostle
c cap. 11. 17. 18. els where [c] faith being naturall braunches, for vnbeliefe were cut off: But we though braunches of the wild Oliue are grafted in by faith. Now because it is here manifest, that Abraham receiued the couenant for vs, and the whole religion of God, as well for vs as for the Iewes, and that God wold not haue the Iews to haue one religiō & the gentils an other, the one to be saued by one faith, & the other by another; but both to be of that faith and religion which was taught and found in Abraham: and that Christ
d Luc. 2. 32. comming of his seed, should bee sauiour both of Iewes and gentils,[d] *A light to be reuealed to the gentils & the glorie of Israel*: religion then being one, & the same one being the same only which was taught Abraham, I thought it best to choose him and his storie, because that neither the law nor the gospel could or ought to differ in religion and faith, from that of Abraham: that if our religion in Englande agree with that of Abraham, then it might bee knowen to be the true auncient and catholike religion and faith, & no new broached religion or doctrine, such as that is of the Church of Rome, as in the processe of this booke shall be seene. But for thy better help good Christian reader, I will follow this order:

I will

I will shew the seuerall points of religion, which are most materiall, one after an other, as they are in nature first & second, and then in euerie part or article, Abrahams faith first: And secondly, (except some special reason draw me to alter this order) I wil shew how our religion agreeth with his faith, and lastly how Moyses, the prophets and the new testament confirme the same. And thus they follow.

The first Article of faith and religion concerning God.

1. *There is one true, euerliuing & Almightie God: and three persons: God the father, God the Son, & God the holy Ghost, which are not three Gods but one God.*

THis Article hath two partes, first, of the vnitie of the Godhead, and secondly the trinitie of persons. The first God taught Abraham, when in his calling he brought him to forsake the [a] strange and many Gods of his fathers, to embrace one and the onely true God; shewing this perfect marke, that he could set downe order what should become of [b] all the families of the earth, and particularly of his posteritie, that hee was God all sufficient, and that nothing was harde to him. Therefore Abraham hauing learned this, professeth it to be his faith and religion, calling the Lord, [c] *The most high God, possessor of heauen and earth:* and hee gaue him this [d] glorie of God, that although himselfe were an hundred

a Iosh. 24.2

b Gen. 12.3. cap. 15.13. cap. 17.1. cap. 18.14.

c cap. 14.22.

d Rom. 4.18.19

hundred yeare old, & Sarah his wiues wombe now dead, yet did he beleeue Gods word, concerning his seed, being assured, *that he which had promised was also able to do it.* The second God taught Abraham, when hee [e] preached the gospell vnto him in these wordes: [f] *In thy seed shall all the families of the earth be blessed.* For by the seed being vnderstood Christ, namely the son of God to be made man of the seede of Abraham: God speaking in these words to Abraham concerning his son, Abrahã must needs vnderstand the first person of the father, in him that speaketh, and the second person of the Sonne, in him that is spoken of. And of this second person in the knowledge and faith of Abraham speaketh Christ, saying: [g] *Abraham reioyced to see my day, and hee saw it and was glad.* And againe, *before Abraham was, I am.* And as concerning the holy Ghost the third person, Abraham vnderstood that in all the wordes, because they are as the Apostle teacheth, [h] *the promise of the spirit*, which thing you shall perceiue if you looke vpon Abrahams seed, for it came not by the naturall vertue and power of man, but by the holy Ghost, as first Isaacke was borne, (when Abraham and Sarah were past age, of the naturall begetting and conceiuing of a child) by the vertue of the promise of God, which being performed by the power of the holy ghost, he is said sometime [i] *to be borne by promise*, and sometime *to be borne after the spirit.* Secondly Christ the seed of Abraham, by whom all are made blessed, is also borne a man without the seed & begetting of any man, onely of a virgin, and conceiued by the holy Ghost, as the [k] Angell in Luke declareth. Lastly,

e Gal. 3. 8.
f Gen. 28. 18.
g Ioh. 8. 56. 58.
h Gal. 3. 14.
i Rom. 9. 7. 8. Gal. 4. 23. 29.
k Luk. 1. 34. 35.

Laſtly, all the faithfull which are the ſpirituall ſeed and children of Abraham, and made bleſſed by this promiſe of Chriſt, are no otherwiſe made partakers of this bleſſing, but by the holy ghoſt as Chriſt plainly [a] expoundeth, ſaying; *No man can enter into the kingdome of God, except he be borne againe by the holie ghoſt.* Abraham doubtles, being taught the true meaning of theſe words who ſpake, and of whom, and what maner of promiſe this was, and how it ſhoulde be performed, could not but behold therin, & learne the moſt excellent miſterie and doctrine of the trinitie. And in this ſence and meaning doth the church of England hold this article of religion with Abraham, as may appeare, not onely by the vniuerſall and notorious knowledge of our profeſſion, but alſo by fower Creedes, ſet downe in the booke of Common praier to be heard, learned and confeſſed of all men, *The Apoſtles creed, Te Deum, Athanaſius creed*, and the *Nicen creed*, and in the firſt article of religion agreed vpon by our church, and eſtabliſhed by lawe: Anñ 1562. Moſes conſent in this article is to bee ſeene in theſe words; [b] *Here O Iſrael, the Lord our God is Lord only.* Where this word *Lord*, being in Hebrew, Iehouah noteth out the true God, being all ſufficient of him ſelfe, and therfore Moſes was [c] taught to call him *Eheie*, that is, I am or ſhalbe, meaning a continuance without beginning or ending. Secondly, this clauſe, our God, in hebrew is, * *Elohenu*, a word of the plurall number, noteth out the pluralitie of perſons, & then adding in the ſinguler number that he is Lord, or Iehouah, onely, ſignifieth that although there is pluralitie, that is, three perſons, yet there is but one God.

a Ioh. 3. 5.

b Deut. 6. 4.

c Exod. 3. 14.

And therefore that which is ſpoken Pſal. 95. of the tempting of God, out of Deut. 9. ver. 8. where is ſaid by Moſes, they prouoked Iehouah to anger, the prophet [d] Eſay & the epiſtle [e] to the Hebrewes expound it to be the tempting of the holy ghoſt, [f] and S. Paul to bee tempting of Chriſt, ſo that Moſes by theſe places is to bee vnderſtood to haue taught the ſame doctrin of the Trinitie, namely one all ſufficient Iehouah, & the ſame three perſõs, God the father, God the ſon, & God the holy ghoſt? The prophets, who are the true and perfect interpreters of Moſes, doe vtter this doctrin yet more plainly ſpeaking in the perſon of God, [g] *I am the firſt, and I am the laſt, and beſide me there is no God.* [h] *Before the day was I am, there is none that can deliuer out of mine hand,* [i] *a iuſt God and a Sauiour and there is none beſide me,* [k] *I the Lord change not,* [l] *The mountains tremble for him and the hils melt &c.* And as touching the Trinitie in plaine termes thus. [m] *I am with you ſaith the Lord of hoſtes, with the word wherewith I couenanted with you, when you came out of Egypt, and with my ſpirit remaining among you:* where you ſee the father by excellencie called the Lord of hoſts, the ſon being the mediator of the couenant; is called the word, by whom and for whom God couenanteth, and the holy ghoſt, his ſpirit placed in his church, by his manifold gifts and mightie works: the like place is in [a] Eſay, where in the perſon of the father is ſhewed Gods mercie, loue and kinde prouidence ouer his people: and he pointeth out the ſecond perſon, by the name of the angel of his preſence, who ſaued them, and the holy ghoſt he calleth his holy ſpirit whom they vexed. But the new Teſta-

d Eſai 36.10.
e Heb 3.7.
f 1. Cor. 10.5.
g Eſai 44.6.
h Cap. 4.3.13.
i 45.21.
k Malach. 3.6.
l Nahum 1.5.
m Hag. 2.5.6.
Heb. 2.4.
a Eſai 63.7.8. 9.10.

ment

ment is plaineſt of al. Firſt, Math. 3. where the father witneſſeth of the ſon and the holy ghoſt in the ſhape of a doue commeth vpon him, and Chriſt commandeth to[b] Baptiſe in the name of the father and of the ſon, and of the holy ghoſt. And [c] S. Iohn calleth this the witnes of God, that there are three which beare record in heauen, the father, the word, and the holie ghoſt, and theſe three are one. In which article wee muſt vnderſtād the three perſons, not as we do three perſons of men, who though they be but of one nature, which is the nature of man, yet are they in ſuch ſort 3. perſons in one nature as they are alſo 3. diuers men, But in God is a more neere vnion, namely that they being 3. perſōs diſtinguiſhed in property the father begetting, the ſon begotten, the holy ghoſt proceeding: yet theſe three ſo diſtinct in perſon, are not onely of one kind of nature, which is to be God, (for ſo they might be vnderſtood to be three gods, as Peter, Iames and Iohn, though of one nature are yet three men) but alſo of one and the ſame eſſence in vnitie of number, namely that the father, ſon and holie ghoſt are all in one God, and do make and be all but one and the ſame God, of the ſame inſeperable power, eternitie, wil, wiſdom; and goodnes, as is very excellently expounded in the creed of Athanaſius.

[b] Math 28. 19.
[c] 1. Ioh. 5. 7. 9.

The ſecond article is of the Cauſe of Cauſes.

2 *By the decree of God, all thinges were fore ordained how they ſhould be, and concerning man, who ſhould be ſaued by faith in Chriſt, and who ſhould be damned for their ſinnes.*

THis doctrine GOD teacheth Abraham two waies, firſt in the promiſe, [d] how al the families of the earth ſhould be bleſſed, in which there is the reuelation of Gods decree, what ſhould become of all nations in the world, namely that they of al nations which attaine bleſſednes ſhoulde haue it by Chriſt, and all other ſhould be damned; then [e] when he ſeperateth the Iewes by circumciſion, & kept out the gentils till the fulnes of times, it argueth that according to his decree, he diſpenſeth the times, and ſeperateth the nations, and that in the matter of the ſaluation and damnation of men, euen as ſaint Paul expoundeth it ſaying. [f] *And hath opened to vs the miſtery of his will, according to his good pleaſure which he had purpoſed in him ſelfe; that in the diſpenſation of the fulnes of times he might gather together in one, all things both which are in heauen & which are in earth, euen in Chriſt.*

d Gen. 12. 3.

e Cap. 17.

f Eph. 1. 9. 10.

The other way is in trying of Abraham, whē he was ſo olde before he had his ſon Iſaac, for hauing made the promiſe to Abraham generally: Firſt, [a] *In thy ſeed* and ſecondly, *So ſhall thy ſeed be.* Sarah finding her ſelfe barren, [b] gaue her maide to Abraham, thinking to haue the ſeed that way; and he went into her, and ſhe brought him foorth a ſonne when he was fower ſcore and ſix yere olde, and he called his name Iſmaell. But after this God [c] commanded Abraham to change his wiue Sarahs name, from Sarai to Sarah, becauſe he would giue her a ſon and bleſſe and multiplie her ſeede. Here Abraham entreated God for Iſmael ſaying: *O that Iſmael might liue in thy ſight:* by occaſion whereof God openeth his will more plainly and ſaith. *Sarah thy wife ſhal beare thee a ſon in deed,*

a Gen. 12. 3. cap. 15. 5.

b Gen. 16.

c Cap. 17. 15.

and

and thou ſhalt call his name Iſaack, and I wil eſtabliſh my couenant with him for an euerlaſting couenant and with his ſeed after him. And after [d] appearing vnto him in Mamre, he repeteth this manifeſtation of his wil ſaying, *I wil certainly come againe vnto thee, according to the time of life, and loe Sarah thy wife ſhal haue a ſonne;* At which time Sarah laughed in her ſelfe as though it were a ſtrange or impoſſible thing, that ſhe ſhould haue a ſon being ſo old, and Abraham alſo was verie olde; And God rebuked her ſaying, that *Nothing was hard to God*, and for certaintie repeateth the promiſe. *At the time appointed wil I returne vnto thee*, and laſt of all when [e] Abraham was one hundred yere olde, Sarah in deed brought him forth a ſon at the ſeaſon which God told him, and he called his name Iſaack. And after when at the weaning of this his ſon Iſaack, hee made a great feaſt, Sarah ſawe Iſmael the ſon of the bond woman which was now ſom 14. yeres old, mocking her ſon Iſaack, therefore ſhe ſaith vnto Abraham, *Caſt out the bondwoman and her ſon &c.* and this greeued Abraham; but God admoniſhed him, not to be greeued, but to doe as Sarah ſpake, becauſe that *in Iſaack his ſeed ſhould be called*: and ſo Abraham put the bond woman and her ſon Iſmael out of his houſe. This ſtory ſheweth the decree of god, & namly touching the ſaluation & damnatiō of men, that as Abraham and Sarah diuerſly regarded Iſmael, and thought he might be the ſeed (as appereth by his generation, Abrahās intreaty & griefe for him, & Sarahs laughing) yet were they altogether deceiued of their mind and will: but Iſaack, whom God decreed to be of Sarahs bodie, and ſo promiſed, became in deed, to

[d] Cap. 18.

[e] Cap. 21.

be the only seed in whõ the couenãt should be established: So therby is taught, that no man is saued by chance constellation of stars, or by mans wil, choise, or workes, or any other way within the compasse of mans reache, or wisdom, but according as God hath ordained and fore appointed: and they whom he hath not appointed to be saued, shal neuer be saued. This durst I neuer so interpret of mine owne head (nor many other places of like sort in this treatise) but that the holy ghost, the same spirit, wherby God taught Abraham, hath opened it, in the new testamẽt, as by the holy Apostle is plainly shewed: where it is thus said. [a] *Notwithstanding it cannot be that the word of God should take none effect, for they are not all Israel, which are of Israel: neither are they al children because they are the seed of Abraham, but in Isaack shall thy seed be called: that is, they which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed. For this is a word of promise, in this same time wil I come, and Sarah shal haue a son. Neither he only felt this, but also Rebecca, when she had cõceiued by one, euen by our father Isaack: for ere the children were borne, and when they had neither done good nor euil (that the purpose of God might remaine, according to election, not by workes but by him that calleth) it was said vnto her the elder shal serue the yonger*, as it is written, *I haue loued Iacob and hated Esau, what shal we say then is there vnrighteousnes with God? God forbid. For he saith to Moses, I wil haue mercy on him, to whom I wil shew mercy and wil haue compassion on him on whom I wil haue cõpassion. So then it is not in him that willeth, not in him that runneth: but in God that sheweth mercy,* which

a Rom. 9 6.7. 8.9.&c.

which plainly telleth vs, that both this preferment of Isaack before Ismael, & that of Iacob, before Esau, do proue & teach that general doctrin which God spake vnto Moses, namely: that Gods mercy in sauing, regardeth no mās works or wil, but only his own holy wil and pleasure; so that we may say here as Christ in the same case saith. [b] *It is so O father, because thy good pleasure was such.* Agreeing to which the church of England, describeth, [c] *Predestination to life, to be, the euerlasting purpose of God, wherby (before the foūdations of the world were laid) he hath constantly decreed, to deliuer, from the curse & damnatiō, those whom he hath chosen in Christ, out of mankind, & to bring them by Christ, to euerlasting saluation, as vessels made to honor &c.* Now Moses in his consent, not onely openeth this point, in that which we haue before seene alleadged by saint Paul, but also where he entreating for Israel & for their saluation, wisheth his own damnation in these words, [d] *Rase me out of the booke which thou hast written*, which book is Gods decree & purpose touching the saluatiō of his elect, as appeareth by that in the reuelation, [e] *Whosoeuer was not found in the booke of life was cast into the lake of fire.* Also that which is spokē in Moses touching Pharao, [a] *For this cause haue I appointed thee &c.* which the Apostle [b] expoundeth to be of Gods eternall purpose: and such is that of Moses song, [c] *When the most hie God deuided to the nations their inheritance, when he seperated the sons of Adam, he appointed the borders of the people, according to the number of the children of Israel*, which sheweth gods decree & prouidence touching deuiding of the nations, and chooſing Israel to be his church before

b Math. 11. 26.

c Artic. 17. of predestination and election.

d Exod. 32. 32.

e Reuel. 20. 15.

a Exod. 9. 16.

b Rom. 19. 17.

c Deut. 32. 8.

all

all other, which saint Paul expoundeth, where hee
d Act. 17. 26. saith that *God* [d] *assigned the times which were ordained before, and the bounds of their habitation*. So then Moses teacheth Gods eternal decree touching al things, touching his church and elect, and his prouidence effecting the same. Now let vs see with what termes
e Psal. 135. 6. & 33. 11. the prophets interpret this. They say [e] *What soeuer pleased the Lord, that did he in heauen and in earth, in the sea and in all depthes. The counsel of the Lord shall stand,*
f Hier 27. 4. 5. *and the thoughts of his harte thorough all ages.* [f] *Thus saith the Lord of hosts the God of Israel &c. I haue made the earth, the man, and the beast, that are vpon the ground, by my great power and by my stretched out arme, & haue giuen it to whom it pleased me &c.* whereby it appeareth, that by Gods eternall counsel and will, the prophets vnderstand, that all things come to passe, in all ages, in all creatures and namely among men, such as is the translating of kingdoms. But as concerning the
g Pro. 16. 4. saluation or damnation of men, they say thus [g] *God made all things (or men) for himselfe, yea euen the wicked for the day of euil:* which words sheweth that the coũsel of God, in making all things, regarded this ende: Gods glorie, not only in those which are elected vnto saluation, but euen in those which are reprobated vnto euil, that is to damnation; as in Malachie he
h Malach. 1. ver. 2. 3. also saith; [h] *Iacob haue I loued, and Esau haue I hated,* which words are before cited by saint Paul for Gods eternal decree touching mans saluation and damnation. But the new Testament is somewhat plainer, where we are taught to confesse Gods eternall purpose, before the creation, how all things should be, in
i Reuel. 4. 11. Rom. 11. 36. these words, [i] *Thou art worthie O Lord to receiue glorie*

and

and honour and power, for thou hast created all thinges, and for thy will sake, they are and haue beene created. And againe: *Of him, and through him, and for him are all things, to him bee glorie for euer, Amen.* But more particularly touching man it is said, first for the elect, [k] *He hath chosen vs in Christ before the foundation of the world &c.* And of the reprobate: *Christ is* [l] *a stone to stumble at, and a rocke of offence, euen to them which stumble at the word, vnto the which thing they were euen ordained.* Which is so plaine that all men may see euidently, that the counsell and decree of God ruleth ouer all and in all things. His holy name be blessed for euer *Amen.* Therefore in this Article, our English beliefe is the same which God teacheth Abraham by himselfe, and Israel by Moses and the prophets, and both Iewes and gentils by his Christ and his Apostles.

k Eph. 1. 4.
l 1. Pet. 2. 8.

The third Article of the estate of man, by the fall of Adam, and before his calling.

3 *The heart of man before and without the grace of God, is altogether corrupt by originall sinne, descending from Adam: so that in him there is no power to do any worke of godlines pleasing God.*

THis Article doth shew the damnable estate of man before hee haue faith in Christ, in three things: 1. in the vniuersall corruption of his soule by originall sin, which consisteth in the want of knowledge and free will vnto godlinesse. 2. That it commeth from Adam, descending from father to

ſonne 3. And in that before grace all his workes are ſinne in the ſight of God. Before the fall, Adam being made [a] after Gods image in knowledge holineſſe and righteouſnes, could not be corrupt in ſoule, but as the preacher ſaith: [b] *God made man righteous.* And Moſes ſaith, *God ſaw all that he had made & loe it was verie good.* But after Adam [c] had eaten of the forbidden fruite, the tree of knowledge of good and euill, then loſt he this holy image and goodnes of ſoule, as appeareth in that he could not abide the preſence of God, he was aſhamed and hid himſelfe: and whē God called him to an account, he poſted the matter to his wife, and in a ſort charged God ſaying: [d] *The woman which thou gaueſt to be with me, ſhe gaue mee of the tree &c.* Which declareth how hee was vtterly voide of goodnes in that hee ſhewed no inclination to repentance or ſubmiſſion to God, and this further appeareth in his ſonnes Caine and Abell: [e] the one being without faith, alas altogether ſet on euil works could not pleaſe God with his ſacrifice, & the other by faith (ſhewing his new birth) offered an acceptable ſacrifice. So that it is apparant that this corruptiō is exceeding great, & is hereditarie deſcending from Adam, and ſo from father to ſonne, making euerie ſoule vnable to doe any godlines. Wherefore when the world was multiplyed in people, they became moſt ſhamefull in wickednes, which God not able to abide, & therefore minding their deſtruction, ſheweth the ground to be this originall ſinne, namely: [f] *All the imaginations of the thoughtes of his heart were onely euill continually.* And againe, *the imagination of mans heart is euill, euen from his youth.* Where thou maiſt

a Gen. 1. 26. Coloſ. 3. 10. Eph. 4. 24.
b Eccleſ. 7. 3. Gen. 1. 31.
c Cap. 3.
d Verſ. 12.
e Gen. 4. Heb. 11. 4.
f Gen. 6. 5. cap. 8. 21.

maist see, that *being in the heart, and from the youth*: this corruption is naturall and originall comming from the parents, and being *onely euill and imaginatious*, it sheweth the vniuersal corruption, and then being continually, this bewrayeth the emptinesse of knowledge & free wil vnto God, & also that nothing can be done by a mã vnregenerate, godly & pleasing to the Lord. Now looke we vpon the storie of Abraham; Noe was a iust man, & he & his three sons, had seen the great plague vpõ all the world by the floud, yet there posterity fell from God, & this was found in Abraham and his fathers house, so that they were cleane fallen from God, & worshipped other Gods, which in deede were no Gods, which doubtlesse had not beene, but by this originall corruption. For what did they either by vnderstanding or will, to prepare or dispose themselues to grace, or what worke find wee they did to please God? iust nothing. But God called Abraham and in calling of him, endewed him with faith, and so he by faith obeyed & pleased God, as is interpreted by the holy ghost in the Epistle to the [a] Hebrewes: *By faith Abraham, when he was called obeyed God &c.* And if it were by faith, it must needs be meerely the supernaturall gift of Gods spirit as the Apostle saith: [b] *To one is giuen by the spirit the word of wisedom, to another the word of knowledge by the same spirit, to another is giuen faith by the same spirit.* Then surely before this gift of the spirite Abrahams heart was altogether corrupt: which the prophet Ezechiel openeth more plainly: who [c] speaking of the first founding of the church of Israel & Iews, in the persõ & calling of Abr. cõpares

[a] Heb. 11. 8.

[b] 1. Cor. 12. 8

Ezec. 16. 3. 4. 5. &c.

that time of their firſt ingrafting into the couenant, to bee made Gods people, vnto the time of a childe newly come into the world. Namely, that God ſaw their father Abraham, in whom he adopted them to be his church, and Sarah his wife their mother, as a child whoſe nauel was not cut, nor waſhed with water, nor ſoftened, nor ſwadled with clouts, whom no eye pittied, but was caſt out in contempt of his perſon: & then ſaith God (to the whole generatiõ of Iſrael as one man, & that began in Abraham.) *When I paſſed by thee I ſaw thee polluted in thine owne bloud, & I ſaid vnto thee when thou waſt in thy bloud, thou ſhalt liue.* And a little after, *I ſpread my skirt ouer thee, and couered thy filthineſſe: yea I ſware vnto thee & entered into couenant with thee, ſaith the Lord God, and thou becameſt mine &c.* In which wordes allegorically he doth ſhew, that all Iſrael in Abraham, and Sarah, their father and mother, had vtterly periſhed, with the reſt of the world, thorow this originall corruption, had not God called them, endewed them with faith and giuen them the couenant. And as a childe new borne, whoſe nauell is vncut and walloweth in his bloud, and caſt out in contempt, hath no cleanneſſe in him, nor power to prepare himſelfe vnto cleanneſſe, muſt needes haue all from the hand of them that take pittie on him: So was Abraham void of all good knowledge and wil vnto godlineſſe vntil God purified his heart by faith. And as this was found in Abraham, ſo he learned and beleeued the ſame, obſeruing the like in others, whom God had not called as he had him, for when [a] by famine hee was faine to go into Ægypt, and afterward into Gerar:

[a] Gen. 12, 10. cap.

rar: his wife Sarah being a faire woman, hee feared to acknowledge her to be his wife, becauſe he knew that the people being without grace and faith, could not but encline to luſt after her, as the ſequell did plainely declare, and hee ſheweth a reaſon: [b] *Surely the feare of God is not in this place, and they will ſlay mee for my wiues ſake.* Where by the want of the feare of God (putting the effect for the cauſe) he vnderſtandeth that they were voide of the grace of God, of and in themſelues ſo corrupt, with this naturall deprauation, that hee could not looke for any good but euill to come from them: euen as Chriſt ſaith [c] *Either make the tree good and his fruit good, or els make the tree euill and his fruit euill:* [d] And this is alſo the faith of the Church of England, for wee ſay: *That euerie perſon is borne in ſin, that no bodie is able truely to ſay his heart is cleane &c.* [e] *The condition of man after the fall of Adam is ſuch, that he can not turne and prepare himſelfe, by his owne naturall ſtrength, and good workes, to faith and calling vpon God: wherefore we haue no power to do good workes, pleaſant and acceptable to God, without the grace of God by Chriſt, preuenting vs, that wee may haue a good will, and working in vs when wee haue that good will, and* [f] *works before the grace of Chriſt haue the nature of ſinne:* Which is altogether agreeing in ſence and meaning with that which is before ſhewed of the fathers time and of Abraham: therefore let vs now heare Moſes and the prophetes. Moſes ſaith: [g] *O Iſrael, thou entereſt not to inherit their land, for thy righteouſneſſe, or for thy vpright heart, for thou art a ſtiffe necked people.* And againe, [h] *Ye haue ſeene all that the Lord did before your eyes in the lande*

b verſ. 11.

c Mat. 12. 33.

d Apolog. of England. cap. 19. diuiſ. 1

e Articles of religion Artic. 9. & 10. Of free will, & originall ſinne.

f Artic. 13. of workes before iuſtification.

g Deut. 9. 5. 6.

h Cap. 29. 2. 3. 4.

of Egipt vnto Pharaoh &c. Yet the Lord hath not giuen your an heart to perceiue, and eyes to see, and eares to heare vntill this day. Where it appeareth plainly that Moses taught them that without Gods gift they could not vnderstand nor obey, but were rebelles against God, and stiffe necked. And the prophetes declare the verie same [i] *Behold I was borne in iniquitie and in sinne hath my mother conceyued mee.* [k] *Who can say, I haue made my heart cleane, I am cleane from sinne.* By which is manifest, that this originall corruption descending from Adam, maketh the heart so corrupt, that it can not prepare it selfe to any cleannes of righteousnes, but of it selfe runneth headlong to all euill. Therefore because that in this respect, the heart in the faithfull is made as it were new: the Lord saith by the Prophet [a] *A new heart will I giue you, a new spirit will I put within you.* Yet is the new testament more euident, for it saith [b]: *Except a man be borne again he can not see the kingdome of God: ye were in times past (that is before our calling and regeneration) dead in sinnes and trespasses &c. walking in the lust of the flesh and fulfilling the will of the flesh of the minde, and were by nature the children of wrath: we were vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hatefull and hating one another.* Then which, what can be more said? the minde, the will, the affections, wordes, and deedes, bee all ill, euen as a deade man that hath no mouing, but must be new borne, before he can haue any sight, is not such an one vniuersally corrupt, voide of knowledge and free will vnto any godlinesse, and vnable to doe workes pleasing

i Psal. 51.5.
k Prouerb. 20.9.
a Ezech. 36.26.
b Ioh. 3.3.
c Eph. 2.1,2.
d Tit. 3.3.

sing vnto God? yea and therefore the Apostle is bolde to say, that it is: [e] *God which worketh in vs the will and the deed, of his good pleasure.* Then you see, that the fathers, Moses & the prophets, Christ & his Apostles, doe all agree in the same doctrine of the estate of man after his fall, before his calling in Christ: and that it is the same which we professe in England.

[e] Philip. 2. 13.

The fourth article, entereth into the consideration how we are deliuered from this corrupt and damnable estate.

4 *There is one onely way of righteousnesse & saluation, which is by faith in Iesus Christ.*

THis is verie apparant in the storie of Abraham when God saith: that all the families of the earth should be blessed in his seed. Where by blessed is vnderstood the deliuerance from the corruption and damnation which came by Adam. This seede is Christ: when hee saith, all families, or that sheweth that whosoeuer in the world shall bee saued, must bee saued by Christ. And there is no other seede or faith by which one man can be saued: therfore he receiued the couenant as is before declared, for Iewes and gentils, that men might not looke for righteousnes or saluation in any other thing, but only in & by faith in Iesus Christ. And so saith

saith Moses as the blessed Apostle interpreteth it [f], *The righteousnesse which is of faith speaketh on this wise, say not in thine heart who shall ascend into heauen (that is to bring Christ from aboue) or who shall descend into the deepe? (that is to bring Christ againe from the dead) but what saith it? The word is neere: euē in thy mouth & in thine heart: this is the word of faith which we preach. For if thou shalt confesse with thy mouth the Lord Iesus: and shalt belieue in thine heart, that God raised him from the dead, thou shalt be saued.* Where thou seest by Moses doctrine, that we must not seek righteousnes or saluation any where els but in the faith of Christ, which the prophets expresse thus: [a] *Thus saith the Lord God, Behold I will lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation. He that beleeueth shall not make hast:* [b] *Vnto you that feare my name shall the sonne of righteousnesse arise, and health shall bee vnder his winges &c.* The gospell more plainely sheweth that where Christ is not knowen [c] the people sit in darkenesse, and in the shadow of death: and that hee [d] is *the day spring from on high, giuing light to them that sitte in darkenesse and in the shadow of death. And that hee bringeth life and immortalitie to light by the gospell.* And that God is so farre from allowing, that any man should bee able in any other meane to attaine vnto righteousnes or saluation: thus he speaketh expressely, that there is no [f] *Saluation in any other: for among men is giuen no name vnder heauen whereby we must be saued.* Now what confesseth the Church of England in this regarde? Namely that [g] *they are to bee had accursed & abhorred*

[f] Rom. 10. 6. Deut. 30. 11. 12

[a] Esai. 28. 16.

[b] Malack. 4. 2.

[c] Math. 4. 16.

[d] Luc. 1. 78. 79.

[e] 2. Tim. 1. 10.

[f] Act. 4. 11.

[g] Artic. 18.

abhorred, that presume to say, that euery man shall be saued by law or sect that he professeth &c. For holy Scripture doth set out vnto vs onely the name of Iesus Christ, whereby men must be saued. So that heere you see, the faith of Abraham, Moses, the prophets & Apostles, determine one way of mans restoring vnto righteousnes and saluation: and the verie same is the faith of the church of England.

The fift article: of Iesus Christ, the onely author of our saluation: What we ought to know and beleeue of him.

5. Iesus Christ (in regarde of his person) is perfect God and perfect man in one person, and (in regarde of his office) mediator betweene God and man, of the couenant of mercie.

IN this article we embrace two things. First, what Christ is in himselfe; where wee vnderstand, not that God alone, or man alone is Christ: but God and man is one Christ. By God we vnderstand, the onely and euerlasting begotten son of God, the second person in the trinitie; by man we vnderstande that hee came of the seed of Abraham and Dauid, and a very naturall man, borne of the virgin Marie, hauing bodie and soule, and all faculties and qualities, of mind and bodie as we haue, onely sin excepted, and that the two natures in Christ are not confounded nor seperated, but vnited & distinct: as the body & soul of a man, hauing their seueral natures & properties, make but one thing, which is a mã: So the

godhead of Christ, assuming the manhood, chãgeth not it selfe nor the nature of man assumed, but God & man vnited in one person, make one Iesus Christ and Sauior, who by his incarnation and obedience, suffering, death, resurrection, assention, sitting at the right hand of God, and lastly by his iudgement, hath and will saue all the elect of God, & declare, & make manifest the iust condemnation of the wicked & reprobate. And these are the works of his office of mediatorship, which office of mediator we thus vnderstand; that where all mankind being dead in sin, their whole nature corrupted, & vnder the wrath of God and damnation of bodie and soule, had in himselfe (as is before declared) nothing sound, being vnable to doe any thing, that could please God, for his restoring vnto righteousnes and saluation: Christ by the will of his father, and of his free loue, came into the world, and became a man: that where man had sinned, by man might come deliuerance from sinne. But because we men were wicked & void of strẽgth he was also God, that he might be able perfectly to saue vs: And so being God and man he was a fit mediator to make peace: that where by sinnes we were enemies to God, he being righteous & suffering for vs, payd the ransome for our sins: and as God, being the son of God, was apt to reconcile vs vnto his father, being beloued of his father, his doing and suffering set vs free, from the curse of the law & the wrath of God: and brought vs so far into Gods fauor, that by him we are made righteous, adopted children to his father, and heires vnder hope of his euerlasting kingdom, & in al things in and through faith in him

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our harts being purified, God is wel pleased with vs. In which office he is a priest and a king: In his priestly office, first (as a prophet) he bringeth vnto vs the oracles and word of God; and secondly performing perfect obedience, he offereth himselfe an immaculate lambe, a pure and vndefiled sacrifice for our sins, and continually maketh intercession for vs: As he is King, he hath all power in his hands, he is Lord and head of his church, and ruleth it by his word and spirit, and sitteth and raigneth at the right hand of the glorie of God, til all his enemies, (which are the enemies of his church) be destroied, and al things being restored hee will deliuer vp his kingdome, into the hands of his father, that God may be all in all. This person and office of Christ being thus briefely (but faithfully) described: See we now whether it be not that ancient faith, which was taught Abraham. First, for the godhead of Christ,[a] he appeared vnto Abraham in the plaine of Mamre, where one of the three angels is called Iehouah which is proper vnto God onely. And againe[b] when he offered vp his son Isaack, an angel called to him from heauen, saying. *Now I know thou fearest God, seeing for my sake thou hast not spared thine onley sonne:* this must needs bee vnderstood of the son of God, for the father is no where, entituled by the name of an angel: but the son is[c] els where called *The angel of Gods presence*: and by special name[d] Michael our prince, which is by interpretation, who like God: which fitly declareth his godhead; for so is it said in the Psalmes. [e] *O Lord God of hosts, who is like vnto thee, a mighty God, and thy truth is about thee.* Secondly the manhood of Christ, to bee

a Gen. 18.

b Cap. 22.

c Esai 63.9.

d Dan. 10. 21.

e Psal. 89.8.

aſſumed by Chriſt, in the fulnes of times was taught Abraham, when God preached the Goſpel to him ſaying, *In thy ſeed*, which argueth the incarnation of the ſonne of God, that he ſhould be made man, of the ſeed of Abraham, as it is expounded by the holie ghoſt, ſaying: [f] *He in no ſort tooke the angels, but he tooke the ſeede of Abraham: Wherefore in all thinges it became him to be like his brethren &c.* that is to ſay, ſeeing he came to ſaue man, whom he would make his brethren by adoption, it became him to take the ſeed of Abraham, that he might be a verie true and naturall man, his office is directly taught, in that, *All the families of the earth by him ſhould bee made bleſſed*, that is, deliuered out of that curſed eſtate of original corruption, the wrath of God and damnation, into the eſtate of righteouſnes, ſaluation and fauour of God, this did his [g] alter which he made, and ſacrifices which he offered, and his circumciſion which God gaue him, myſtically ſhadow and teach him, as the holie ghoſt interpreth thoſe things, that Chriſt ſhould [h] once be offered for the ſins of many, & that he ſhould be our [i] alter, in whom wee ſhould offer our ſacrifices of praiſe alwaies to God, and that [k] by him we ſhould put off the ſinfull bodie of the fleſh. But amongſt all other things this perſon and office of Chriſt, is moſt liuely figured out vnto him, in [l] Melchizedeck, king of Salem, prieſt of the moſt hie God, who met Abraham as hee returned from the ſlaughter of the Kings and bleſſed him, to whom Abraham paid tithe of al his ſpoiles. For in that Melchizedeck being a verie man came forth and met Abraham, & brought him bread and wine for his ſoldiers

f Heb. 2. 16. 17.

g Ge. 12. 17. & 22. 9. 13. & 17. 10.

h Heb. 9. 18.

i cap. 13. 10. 15

k Coloſ. 2. 11.

l Gen. 14. 17. 18.

diers, he representeth the manhood of Christ: and in that the storie leaueth out the mention of his father and mother, and telleth not, when he was borne or whē he died; he representeth the godhead of Christ, who hath no beginning of daies nor end of life, and in that he is called a priest of the most hie God, he representeth the priestly office of Christ. And being called Melchizedeck, that is, king of righteousnes, & againe king of Salem, that is king of peace; he representeth the kingly office of Christ, who as a king, by his [a] embassadors, which ar the ministers of the word of reconciliation (which is the gospel) he teacheth vs righteousnes by faith & peace towards God. And so doth God himselfe declare and expound this storie, saying concerning Christ: [b] *The Lord sware and will not repent, thou art a priest for euer after the order of Melchizedeck*, which thing is interpreted to belong vnto Iesus Christ by the holy ghost saying. [c] *This Iesus is made an hie priest for euer after the order of Melchizedeck* [d] *For this Melchizedeck, was king of Salē, the priest of the most hie God, who met Abraham, as he returned from the slaughter of the kings & blessed him: to whom also Abraham gaue the tith of al things, who first by interpretation is king of righteousnes, after that he is also king of Salem, that is king of peace, without father, without mother, and hath neither beginning of daies nor end of lif: but is likned vnto the son of God, & continueth a priest for euer.* And this is verily the faith of the church of Englād touching Christ: for we confesse & affirme that, [e] *The son, which is the word of the father, begotten from euerlasting of the father, the verie and eternall God, of one substance with the father, tooke mans nature in the wombe of*

a 2. Cor. 5. 19. 20. Rom. 1. 16. 17. cap. 5. 1.

b Psal. 100. 4.

c Heb. 6, 20.

d cap. 7. 1.

e Artic. 2. of the word or son of God.

the blessed virgin, of her substance: So that two whole & perfect natures, that is to say, the godhead, and manhood, were ioined together in one person, neuer to be deuided, whereof is one Christ, verie God and verie man, who truelie suffered, was crucified, dead and buried, to reconcile his father to vs, and to be a sacrifice for all sinne both original and actual. [f] *Christ did truely rise againe from death, and tooke againe his bodie &c. wherewith hee ascended into heauen, and there sitteth, vntil he returne to iudge all men at the last day.* Wherein expresse termes the vnion of the two natures in Christ is declared, the office of his mediatorship reconciling vs to the father, his priesthood in his sacrifice; his kingly office in the iudgmẽt and sitting at the right hand of God, which will yet appeare more plainly, when wee shall speake in particuler of his sacrifice, and of his kingdom, how he is head and Lord of his church: Let vs then heare Moses most sweete consent: First, hee sheweth the godhead of Christ and his kingly office: [g] *Where God promiseth his angel to go before him, and bring him to the place which he hath prepared to the Amorits, Hittits, &c.* and he saith of his angel. *Beware of him and heare his voice, and prouoke him not, for he wil not spare your misdeeds, because my name is in him*, and least this phrase were not sufficient to expres his godhead, he calleth him his face, saying: [a] *My face (or presence) shal go with thee, and I vvil giue thee rest*: and againe, [b] *Thou shalt not feare them, for the Lord thy God is among you, a God mighty and dreadfull.* Thus doth Moses describe the *Godhead of Christ, to be Gods angel, in whõ is Gods name*, that he equally may be called God as well as his father, *vvho is the true face and presence of God*, that is, the

f Artic. 4. of the resurrection of Christ.

g Exod. 23. 20.

a Cap. 33. 14.
b Deut. 7. 21.

the brightnes of his glorie and ingrauen forme of his perſon. Laſtly he is a *God mighty and terrible*, and that he is there king, he would haue *him obeied, and to rule, lead, and defend them.* And therefore where as Moſes ſaith, when the [c] people were ſore greeued, becauſe of the way, when they compaſſed the land of Edom, *that they ſpake againſt God:* The holy ghoſt ſheweth that hee ment Chriſt, ſaying. [d] *Neither let vs tempt Chriſt as ſome of them alſo tempted him and were deſtroied of ſerpents.* The manhood, prieſtly office of Chriſt, his mediatorſhip &c. Moſes teacheth when he ſaid: *God would raiſe vp a prophet, from among their brethren like vnto him &c.* and by all the leuiticall prieſthood, ſacrifices, ſheding of bloud &c. as is moſt liuely expounded by the holie ghoſt in the Epiſtle to the Hebrews and the 9. Chapter, ſo plainly that a verie child might vnderſtand it, if he doe but carefully read it: where thou maiſt ſee, that he calleth all thoſe things, a [e] *figure for the time preſent, vntill the time of reformation*, and as there was an hye prieſt, [f] ſo Chriſt is called an hye prieſt, and as there was [g] bloud of goates and calues &c. ſo Chriſts bloud was offered without ſpot; and as [h] the hie prieſt entred into the holieſt of all once euery yere, ſo Chriſt is entered into heauen to appeare in the ſight of God for vs. The prophets ſpeake more familiarly and cal him [i] Emanuel, that is God with vs, or as the Apoſtle declareth [k] God manifeſted in the fleſh, and thus they ſpeak both of his perſon and of his office. [l] *Vnto vs a child is borne, and vnto vs a ſon is geeuen, and the gouernment is vpon his ſhoulder, and he ſhall call his name wonderfull, counſeller, the mightie God &c.* [m] *he ſhall make his ſoule*

c Num. 21, 4. 5
d 1. Cor. 10, 9.
Exod. 9, 10.
e 7, 11.
f 12, 13, 14.
g 7, 24.
h Eſai 7, 14.
i 1. Tim. 3, 16
k Eſai 9, 6.
l cap. 53, 10.

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a Zach.6.12, 13. *an offering for sinne.*[a] *Behold the man whose name is the branch, and he shall grow vp out of his place, and hee shall build the temple of the Lord: euen he shall build the temple of the Lord, and he shall beare the glorie, and shall sit and rule vpon his throne, and he shalbe a priest vpon his throne, and the counsell of peace, shall be betweene them both.* And many other places, where his godhead, manhood, mediatorship, priesthood, & kingly office, are expresly described. But yet most abundantly and most euidently in the gospel, where of his person it is

b Rom.1. 3,4. said: [b] *He was made of the seed of Dauid*, according to the flesh, *and declared mightely to be the sonne of God, touching the spirit of sanctification, by the resurrection*

c Rom.9.5. *from the dead.* [c] *Of the Israelites concerning the flesh Christ came who is God ouer all, blessed for euer.* Touching both person and office: *When the fulnes of time was come, God sent forth his son, made of a woman, made vnder the law, that he might redeeme them which were vnder the law, that we might receiue the adoption of sons.*

d 1.Pet.3.18. [d] *Christ hath once suffered for sins, the iust for the vniust, that he might bring vs to God: and was put to death concerning the flesh, but was quickned in the spirit.* His

e Eph.1,20.21 kingly office thou hast, where it is said: [e] *God set him at his right hand in heauenly places, far aboue all principalitie, power and might, and domination and euerie name, that is named, not in this worlde only, but also in that is to come; and hath made all things subiect vnder his feete, and hath appointed him ouer all things to be head to his*

f Heb.7.24. *church*, and his priestly office in these words, [f] *This man because hee endureth for euer, hath an euerlasting priesthood. Wherefore hee is able perfectly to saue them which come vnto God by him, seeing hee euer liueth to make*

make interceſsion for them. O bleſſed harmony and ſweet conſent, in ſo ioyfull a deſcription of our louing God and ſauiour. Happie art thou O England who haſt fellowſhip with Abraham, Moſes, the prophets & Apoſtles, in ſo heauenly, holy [g] & great miſterie of godlineſſe. Which God doth not reueile to all people but only to his [h] Saints. All thanks therefore bee giuen, vnto the moſt glorious name of our good God, for his moſt excellent gift and rich grace. *Amen.*

[g] 1. Tim. 3. 16

[h] Coloſ. 1. 26.

The ſixt Article, of the applying of Chriſt.

Faith onely iuſtifieth, and who ſo euer beleeueth in Chriſt ſhalbe ſaued.

THe meaning of this Article is: that there is not in man either before or after hee beleeue, any inherent righteouſneſſe, or goodnes of mind, neither any kind of workes done by him, which can either deſerue any thing at Gods handes, or in any part ſatiſfie his wrath wherby we ſhould be accounted righteous in his ſight: but that Chriſt alone hath paid our ranſome for our ſinnes, and wee are ſaued by the meere and free grace of God, thorow his bloud: and wee are then onely accounted iuſt and iuſtified before God, & made inheritors of ſaluatiõ, when by a true & vnfained faith & beliefe in Chriſt bloud, wee acknowledge embrace and receaue this grace and fauour of God: and this faith onely in this ſort apprehending Chriſt, maketh vs righteous and iuſtified before God. And thus ſurely it befell vnto

Abraham our father: For firſt he was taught it: Secondly hee found and felt it. Thirdly God wrote it for euer, with great and golden letters in the image of his houſe, that all poſteritie might reade it, and learne it, to their euerlaſting comfort. That he was taught it, is apparant in that God finding him void of all goodneſſe and righteouſneſſe (as is before declared) gaue him the promiſe, that [a] *in him all the families of the earth ſhould bee bleſſed.* This the Apoſtle interpreteth to bee meant, that the nations ſhould bee iuſtified by faith in Chriſt and not by works: ſaying [b] *The ſcripture foreſeeing that God wold iuſtifie the Gentils: through faith, preached before the goſpell vnto Abraham: ſaying, In thee ſhall all the gentils bee bleſſed.* Where thou mayeſt obſerue two thinges. Firſt that this vttering of this promiſe to Abraham was the preaching of the goſpell. Secondly, that the ſumme of the goſpell is, *Iuſtification is by faith onely.* And that all nations ſhould haue no other but the ſame order of iuſtification, which God taught Abraham, namely, *by faith onely.* In the ſecond place Abraham found and felt this, when he [c] mourned to God, becauſe he had no child, and God ſhewed him the ſtarres and ſaid, looke now vp into heauen, and tell the ſtarres if thou be able to number them, and hee ſaid vnto him, *So ſhall thy ſeede bee.* And Abraham beleeued the Lord, and hee counted that to him for righteouſneſſe. Which the Apoſtle doth interprete, to be vnderſtood, that faith without workes doth iuſtifie, not onely in the perſon of Abraham, but alſo that it pertayneth to all other in the like and verie ſame manner to be iuſtified

a Gen. 12. 3.

b Gal. 3. 8.

c Gen. 15. 2.

fied, and in none other. Firſt of Abraham he ſaith: [a] *What ſhall we ſay that Abraham our father hath found concerning the fleſhe? for if Abraham were iuſtified by workes, hee hath wherein to reioyce, but not with God. For what ſaith the ſcripture, Abraham beleeued God, and it was counted to him for righteouſnes.* In which wordes it is plaine, that Abraham was iuſtified by faith onely, and if hee had beene by workes hee had had no reioycing with God. And as touching all other, that it is the onely and perpetuall rule of iuſtification, hee ſaith: [b] *Now it is not written for him onely that it was imputed to him for righteouſneſſe: but alſo for vs to whom it ſhall be imputed for righteouſneſſe, which beleeue in him which rayſed vp Ieſus our Lorde from the dead.* Thirdly, the great and golden letters wherewith this doctrine is written in Abrahams houſe, be Sarah his wife and her ſonne Iſaack, and Hagar his bond ſeruant and her ſonne Iſmael: in whom God hath ſet forth as in a wide open book, the two couenants: the couenant of works and the couenant of mercie, the one of the law and the other of the goſpell. For Sarah repreſenteth the couenant of mercie, and the eſtate of the Church vnder the goſpell; and her ſonne the true and faithfull beleeuers in Ieſus Chriſt. Hagar repreſenteth the couenaunt of workes, and the ſtate of the Church vnder the lawe, and her ſonne Iſmael ſuch as ſeeke righteouſneſſe by their workes. Now as Sarah being the free woman, her ſonne Iſaack was the heire vnto Abraham, and remayned in his houſe for euer: ſo the couenaunt of mercie, and the

a Rom. 4. 1.

b Verſe 23.

Read Gen. 16. & 21.

state of the Church vnder the gospell being free, the true beleeuers, being children of that church, are iustified through faith, made heires of God, through hope, and remaine in Gods house for euer. And as Hagar being a bondseruant, her sonne could bee no otherwise but a bond slaue, and so both were cast out of Abrahams house for euer. So the couenant of workes and the estate of the church vnder the law (in them which sought righteousnes any where but in the promise made afore vnto Abraham) in as much as no man is able to performe the law: engendreth vnto the bondage of sinne, death, and damnation, and as many as seeke to bee iustified by their workes are vnder the curse, and therefore to bee cast out of Gods house for euer, euen as in the examples of Iewes and gentils the Apostle speaketh plainely.[c] *What shall we say then? that the Gentils which followed not righteousnes, haue attained vnto righteousnesse, euē to the righteousnes which is of faith. But Israel which followed the law of righteousnesse could not attaine to the law of righteousnes: wherefore? because they sought it not by faith, but (as it were) by the workes of the law.* Here I do humbly confesse, that I should neuer haue beene able to haue read this doctrine, in these great letters, if the hand of the master builder, the Apostle of the gentils, had not pointed it out vnto mee, by the finger of Gods spirit. For in the Epistle to the Galathians: hauing proued and declared by many arguments, that we are iustified by faith, and not by workes at all, and shewing the vse of the law to bee so farre from iustifying by workes, that it was ordained onely to driue vs from works vnto Christ, to be iustified

[c] Rom. 9, 30.

iuſtified by faith in him. At the length he calleth his reader to looke vpon this table, wherin this doctrine is purtraied, in the houſe of Abraham, and ſo plainly interpreteth it, that euerie nouice in religion may perceiue it, ſaying: [a] *Tell me, ye that will be vnder the law, do ye not heare the law, for it is written that Abraham had two ſonnes, one by a ſeruant, and one by a free woman: but he which was of the ſeruant was borne after the fleſh, & hee which was of the free woman was borne by promiſe. By the which things an other thing is ment; for theſe mothers are the two teſtaments, the one which is Agar of mount Sina, which gendereth vnto bondage, (for Agar or Sina is a mountaine in Arabia, & aunſwereth to Hieruſalem which now is) & ſhe is in bondage with her children, but Hieruſalem which is aboue is free, which is mother of vs all, &c.* Now (that we may heare Moſes conſent) this verie doctrine doth the law it ſelfe teach. For although it be called the miniſterie [b] of condemnation, and that which cauſeth wrath, yet is it not in the nature of the law ſo to doe, for it is [c] holy and pure: but in the corruption of our nature infected with originall ſinne. Who firſt are vnable, either with [d] grace or [e] without grace, to fulfill it, and therfore the law accurſeth vs ſaying: [f] *Curſed is euerie one which continueth not in all the wordes of this law to do them.* And ſecondly without the ſpeciall grace of God wee cannot vſe the law of God aright, for there [g] hangeth a vaile of ignorance and hardnes of heart ouer our eyes, in reading of the law, that we can not ſee the end why the law ſerueth; and ſo we are enthralled as were the Iewes, as the Apoſtle teacheth: [h] *They being ignorant of the righteouſnes*

a Gal.4.21.
b 2.Cor.3.9. Rom.4.15.
c Rom.7.12.
d Verſe.24. Iacob.4.2.
e Rom.8.7.
f Deut.27.26. Gal.3.10.
g Cor.3.13.14.

of God, and going about to eſtabliſh their owne righteouſnes, haue not ſubmitted themſelues to the righteouſneſſe of God. But if wee turne to the Lord, and his ſpirit ſet vs at libertie, then ſhall wee ſee, how that the law and couenant of workes (which vnto vnbeleeuers, and them which ſeeke to bee iuſtified by their workes, engendereth bondage) is a verie good and neceſſarie ſeruant and handmaide to the goſpel, as it is written: [a] *The righteouſnes of God is made manifeſt without the law, hauing witneſſe of the law and the prophets, to wit, the righteouſneſſe of God by faith of Ieſus Chriſt, vnto all and vpon all that beleeue.* And this ſeruice of the lawe vnto the goſpell, in bearing witneſſe the Apoſtle moſt liuely expreſſeth where hee ſaith: [b] *Is the law then againſt the promiſe of God? God forbid. For if there had beene a law which could haue giuen life, ſurely righteouſneſſe ſhould haue beene by the law, but the ſcripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhoulde bee giuen to them that beleeue.* Whereby you may learne that the lawe is ſo farre from iuſtifying, that thereby it ſhould hinder the iuſtifying by faith onely in the promiſe: that it determineth all men to bee ſinners, and maketh it manifeſt, that if wee deſire to bee iuſtified, we muſt runne to the promiſe by faith in Ieſus Chriſt. And in another place he ſheweth a further witneſſe of the law, ſaying: [c] *The law entred that the offence might abound, neuertheleſſe where ſinne abounded, there grace abounded much more.* Whereby he teacheth vs two thinges: firſt that the law making ſinne appeare, & (as hee ſaith els where) [d] out of meaſure ſinfull, was

a Rom. 3. 21.

b Gal. 3. 22.

c Rom. 5. 20.

d Cap. 7. 13.

was a ſchoolemaſter to driue men to Chriſt, that beleeuing in him they might bee righteous, by not imputing their ſinnes. The ſecond, that by ſo much, as by the law man ſeeth his owne corruption and curſed eſtate for breaking the law, by ſo much the more aboundantly doeth appeare vnto him the rich grace of God in Ieſus Chriſt. And this is not all the witneſſe of the lawe. For all the prieſthoode of Aaron and of the Leuites, the Tabernacle, Altars, the Arke and all the inſtrumentes, ſacrifices, waſhinges, feaſtes, &c. What doe they argue? but (as the holy ghoſt ſaith) [e] a remembraunce of ſinne euerie yeare, and ſo declared that they neede a better ſacrifice, which was Chriſt, by which they ſhould bee purged: as it is taught els where: [f] *For this cauſe is Chriſt the mediator of the new teſtament, that through death, which was for the redemption of the tranſgreſſions that were in the former teſtament, they which are called: might receiue the promiſe of eternall inheritance.* So did the [g] rocke ſtreaming out water after them, ſende them to Chriſt, and the man was a ſpirituall meate to ſhew them Chriſt. Yea this verie way of iuſtification, did the braſen ſerpent teach them when they were ſtunge with fierie ſerpents, in the wilderneſſe, for tempting of God. That as they had nothing in or of themſelues, to eaſe them or free them from preſent death, and God cauſed this braſen ſerpent to be ſet vp, that by onely looking thereon, they ſhould be healed: ſo did it ſignifie that by onely faith in Ieſus Chriſt, the ſting of ſin being done away

[e] Heb. 10. 7.
[f] Heb. 9. 15.
[g] 1. Cor. 10. 1. 2.
Numb. 21. 4. 8. 9.

wee

wee should bee iustified and saued. As our sweet
b Ioh.3.14.15. Sauiour himselfe doth testifie, saying: [b] *As Moses lift vp the serpent in the wilderneſſe, so must the sonne of man bee lift vp, that whosoeuer beleeueth in him should not perish but haue eternall life.* Now the prophets draw neere and are readie to protest vnto vs, and to shew their witnesse. First to teach vs that wee cannot bee iustified nor satisfie by workes: Thus
c Psal.130.3. they crie out, [c] *If thou Lord, straitly markest iniquities,*
d Psal.143.2. *O Lord who shall stand, &c.* [d] *Enter not into iudgement with thy seruant, for in thy sight shall none that liueth bee iustified.* And that faith onely iustifieth
e Esai.53.11. God himselfe saith: [e] *By his knowledge shall my righteous seruant iustifie many, for hee shall beare their iniquities.*
f Aback. 2.4. And againe, [f] *Behold, hee that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by faith.* Who can speake more plainely? Therefore the Apostle by this place excludeth
g Gal.3.11. workes, saying: [g] *That no man is iustified by the law in the sight of God, it is manifest, for the iust shall liue by faith.* And againe he alleadgeth it, to teach that by faith wee are iustified, saying; that by the
h Rom.1.17. gospell: [h] *The righteousnesse of God is reueiled from faith to faith, as it is written, the iust shall liue by faith.*
i Ioh.20.31. Heare wee also what the gospell saith: [i] *These thinges are written, that yee might beleeue, that Iesus is the Christ the sonne of God, & that in beleeuing yee might haue life through his name.* Which is opened in another place, excluding workes of merite or
k Rom.3.23. satisfaction. [k] *There is no difference, for all haue sinned and are depriued of the glorie of God, and are iustified*

iuſtified freely by his grace, through the redemption which is in Chriſt Ieſus, whom God hath ſet foorth to be a reconciliation, through faith in his blood. And that it may appeare that workes are altogether ſhut out, *and faith the onely inſtrument of iuſtification*, he ſaith a little after, vpon diuers arguments, [a] *We conclude that a man is iuſtified by faith without the workes of the law*, and in an other place: [b] *By grace are ye ſaued through faith, and that not of your ſelues, it is the gift of God; not of workes, leaſt any man ſhould boſt himſelfe, vnto al which the church of England ſubſcribeth, and calleth the Lorde* [c] *our righteouſnes*, and ſaith: [d] *we are accompted righteous before God, onely for the merit of our Lord and Sauiour Chriſt, by faith, and not for our owne workes or deſeruings. Wherefore that we are iuſtified by faith onely, it is a moſt wholſom doctrin &c.* Thus we ſee the honor *of faith onely*: that is to iuſtifie and ſaue through the apprehending of Ieſus Chriſt. So learned Abraham, Moſes, the Prophets and Apoſtles, being taught of God: and ſo beleeueth and profeſſeth the Church and Realme of England. The Lord increaſe it more and more in vs and among vs, in all heauenly wiſedom and ſpirituall vnderſtanding, according to the bleſſed Goſpell of our louing Lord and Sauiour Ieſus Chriſt.

a ver. 28.

b Eph. 2. 8. 9.

c Hier. 26. 6.

d Artic. 11. of the iuſtification of man.

L The

The seuenth article, of the estate of the regenerate, in regard of his sanctification or inherent righteousnes.

7. *In this life, the regenerate in Christ, offend in many thinges, through sinfull concupiscence: and the best workes of the iust man (were it not for his faith) could not abide the seueritie of God.*

IN this article are two things, imperfection in the good workes, of the regenerate, and many escapes into euill, and in both the cause is this: that there is in the regenerate, concupiscence remaining after Baptisme, which is sin, and rebelling against the spirit, it bringeth forth sin, and staineth our well doing. Yet being vnder grace through faith, it should not haue dominion ouer vs, to destroy vs, because (as in the former article) we are iust and saued by faith in Christ onely, so that the gift of regeneration & newnes of life, is but as it were a thing begun in this life; as the knowledge of a childe is vnperfect: But when corruption and mortalitie shal be done away, in the resurrection of the iust: we shalbe deliuered into the glorious libertie of the sons of God, and then shall we be perfect, resting in the place, [e] *Wherein dwelleth righteousnes.* This imperfection you shal see in Abraham, if you consider, how through weakenesse, he [f] twise hazarded his wiues honestie, to saue his owne life: that his wife deuised, and he consented, to take his bond seruant; lastly that he greeued to put away the bond seruant and her son, although God accepting for their faiths sake the good workes of his seruants,

e 2. Pet. 3. 13.

f Gen. 12. & 20. & 16. & 11.

uants, doth couer their ſins, and therefore doth not bewray, or expreſſe Abrahams wants in the good things for which he is commended, as namely and eſpecially in offering vp of his ſon Iſaack: yet for ſo much as the holy ghoſt declareth, that the excellencie and [a] goodnes of them ſtoode in this, that they were done by faith and ſo by *faith pleaſed God*: it argueth, that God couereth their corruption, in his free couenant of grace, to encourage all other his children; that although her workes cannot bee but vnferfect, yet they would walke in faith and truth as did their father Abraham: A witnes hereof was his alter wherein he offering praier and ſacrifices, to be accepted in Chriſt, did by this maner of dooing, acknowledge his wants euen in the beſt of his dooinges: otherwiſe hee needed not to approach vnto God, vnder the ſhadowe of a mediator. But that which is not ſo plainly ſet downe in Abrahã, is more apparantly reueiled in his ſeed by Moſes. Moſes, Aaron, and Miriam, who ſeemed to be the moſt ſanctified of ſixe hundred thouſand, are yet found guiltie, by their workes, of Gods diſpleaſure. [b] Aaron maketh the golden calfe: [c] Miriam for murmuring againſt Moſes is made a leaper for certaine daies: and [d] Moſes for his vnaduiſed words, that he ſanctified not God at the waters of Meribah, hath this marke of imperfection ſet vpon him, that hee muſt not paſſe ouer Iordan, into that good lande, which was promiſed to their fathers, and for which hee brought Iſrael out of Ægypt. There haue you [e] a puniſhment for him that ſmiteth his neighbour vnawares, or againſt his will, there haue you a ſacrifice

a Heb. 11. 6, 17

b Exod. 32.

c Num. 12.

d Cap. 20. 10. 11. 12.

e Leuit. 12. & 13. & 14. & 15 and 4. and 5.

for the magistrate, neer whose city any man is found slaine, yea there is a sacrifice for the leaper, the running issue, for women newely deliuered of child, and for touching any vncleane thing, for vnwittingly speking or doing any euil which one perceiueth not, all sins of ignorance had their sacrifice: what doe all these mean, but the sin of concupiscence & imperfe-
f Exod. 20.17. Rom. 7.7. ction in the regenerate. And whē he saith thou[f] shalt not lust, he declareth plainly that this concupiscence in the regenerate is sin, as the holie Apostle doth expound it. And as touching the want or vncleanes in
g Leuit. 16. good works, there is an especial feast[g] of reconciliation, to purge the holie sanctuary, the tabernacle of the congregation, to cleanse the alter, & to make atonement, for the priest & for al the people of the congregation, & that this shalbe don once euery yere, where in euerie soule shal humble himselfe: what doth this argue; but that the best things and workes of the best men are vncleane, and haue neede to be cleansed by faith in Iesus Christes holie sacrifice. But the prophets speake yet more plainely: First the Psalmist
a Psal. 19.12. b Psal. 119.5. c Psal. 141.4. saith: [a] *Who can vnderstand his faultes? cleanse me from secrete faultes:* [b] *O that my waies were directed to keepe thy statutes.* [c] *Set a watch before my mouth, and keepe the doore of my lips, incline not my hart vnto euill &c.* These wordes shewe directly and expresly the sinfull concupiscence in man regenerate, to cause sinne vnawares and secret, and that the children of God, saw their owne inhabilitie vnto good thinges: and that no regenerate man could doe all Gods commandements, especially at all times; to which the preacher

preacher accordeth saying: [d] *Surely there is no man iust in the earth, that doth good and sinneth not:* and as touching the sinne of their good workes, they teach the Church to confesse and say: [e] *Wee haue been all as an vncleane thing, and all our righteousnes, as filthie cloutes*, vpon this the gospell speaking of the regenerate saith, [f] *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrarie one to an other, so that ye cannot doe the same thinges that yee woulde*, wherefore the regenerate man confesseth this and saith: [g] *I doo not the good things which I would, but the euill which I would not, that doo I*, which sheweth expressely the imperfection of the regenerate and righteous man in this life, that hee hath sinne in him and cannot but sinne; yea in his best deeds. For where such resistance is, there must needes be weakenesse, and sinne; and therefore in this place, [h] concupiscence in the regenerate is directly called sinne. And Saint [i] Iames confesseth that in manie thinges wee sinne all. And that wee may further see our imperfection in our best dooings; this also doth the regenerate [k] acknowledge, that although in some one thing he doo knowe nothing by him selfe (as the Apostle in his ministerie) yet he is not thereby iustified, thereby teaching that a good man cannot see what escapes there be in his perfectest doings, as God can: therfore he wil not cleere himselfe, no not in that wherin he cannot accuse himselfe: for seeing as elsewhere he affirmeth [l] *When he would doo good, euil is present with him:* it must needs follow that although the regenerate man do not in euerie action

[d] Eccl. 7. 22.
[e] Esai 64. 6.
[f] Gal. 5. 17.
[g] Rom. 7. 19.
[h] ver. 7.
[i] Iacob. 3. 2.
[k] 1. Cor. 4. 4.
[l] Rom. 7. 21.

perceiue it, yet this euill concupiſcence which is alway preſent with him, doth make his good deedes vnperfect and ſinne, that it cannot aunſwere to the righteouſnes of the law, nor ſtand before Gods iudgment ſeate: if he ſhould iudge by mans deeds, according to the law, and not by his faith according to the
a 1.Ioh.5.3.4. goſpel, and therfore the ſpirit of God [a] teacheth that the reaſon why Gods commandemẽts are not greeuous to the beleeuer, is our faith, by which we haue victorie ouer the worlde. Then may I boldly conclude, that Abraham, Moſes, the Prophets and Apoſtles felt and found this doctrin to be true, that in the regenerate man, there is ſinful concupiſcence, which dwelling in our harts, and reſiſting the ſpirit, doth not onely make vs ſin in many things, but alſo ſtayneth our beſt deedes, with greeuous ſpottes of corruption and imperfection in Gods ſight: ſo that only faith in Chriſt muſt be our [b] *ſhield againſt the firie darts of the Diuel: and* [c] *by faith onely doth God preſerue vs through his power vnto eternal ſaluation.* And this is for certainty the doctrine, which the church of England now holdeth: For we publiſh to all the worlde;

b Ephe.6.16.
c 1.Pet.1.5.

that *Although (for Chriſt ſake)* [d] *there is no condemnation to the regenerate and beleeuing, yet concupiſcence in it ſelfe is verie ſin;* and that [e] *our good workes, which are fruits of faith, and follow after iuſtification, cannot put away our ſins, and endure the ſeueritie of Gods iudgement.* And that [f] *Chriſt onely was without ſin, as a lambe without ſpot, but we, although we be baptiſed, and borne againe in Chriſt, yet we offend in many things.* [g] *The moſt righteous perſon is an vnprofitable ſeruant: the law of God is perfect, and requireth of vs perfect and ful obedi-*

d Artic.9. of original ſin.
e Artic.12. of good workes.
f Artic.15. Chriſt onely without ſin.
g Apolog.cap. 19.diuiſ.1.

ence;

ence; we are able by no meanes to fulfill that law in this worldly life: Therefore it is clere that in this article alſo, we conſent and agree to the moſt ancient and catholike faith, of the fathers, law, Prophets, and Apoſtles of Chriſt.

The eight article, of the right place and vſe of good woorkes.

8. Good workes are the fruits of the iuſtified Chriſtians, and do make knowen their true and liuely faith: and where they are not, their faith is dead.

THis article doth declare, that although, by faith onely we are iuſt in Gods ſight, & made heires of ſaluation, without any workes of our owne, as cauſes adiuuant and concurrent, and that the law cannot iuſtifie or ſaue any man: yet in the true religion, allowed of God, good workes are not excluded altogether, neither is the law ſo aboliſhed, as that it were not our dutie to liue godly and vprightly according to the law. But according to the law of iuſtice they hauing no place in the matter and cauſing of ſaluation ſhould yet haue their own proper right, place, and honour, according to their dignity, vſe and vertue. For if by the law and good workes wee all haue been iuſtified, it had been their due place, to haue ioined them in that article of iuſtification, and to haue honored them with the glorie of merite and deſeruing: but becauſe we men are ſo corrupt that in this life, our good workes, attaine not, to the righteouſnes which the law exacteth: wee muſt graunt them

them a lower place, euen ſo great dignitie as they doo properly and naturally require. Namely that it is [a] Gods pleaſure, that they whom hee freely iuſtifyeth by his grace, and clenſeth by faith, ſhould not wallow in the puddle and filth of ſin, like the gentils who know not God; but ſhew thēſelues to be the redeemed of the Lord, his ſaints and children, by their godly life and honeſt conuerſation. And for this cauſe ſanctifying thoſe whom he iuſtifieth, he would haue them approue their faith by their good works, as it is written, [b] *We are his workemanſhip, created in Chriſt Ieſus vnto good workes, which God hath ordained that wee ſhould walke in them:* [c] *whoſoeuer is borne of God ſinneth not: for his ſeede remaineth in him &c.* In which two places, firſt you may obſerue our ſanctification, in the words, *creation and ſeed.* For by the one is ſignified our new birth and renewing of the holie ghoſt, and by the other the ſpirit ſanctifying, which as ſeed beginneth a godly life in vs. Secondly our faith in being in Chriſt and gods children: for we are no otherwiſe in Chriſt and gods children, but by faith. The doctrin of theſe places agreeth with the article, that they which are made Gods children by faith, are ſo farre ſanctified and renued by Gods ſpirit, that they walking a more vpright courſe of life then infidels, do make manifeſt their faith by their workes, and they which be otherwiſe haue no faith. Heere me thinketh I ſee Abraham, approouing himſelfe to haue a liuely faith, by a moſt conſtant change of life, in following of God, and attending vpon his worde. Firſt he frankely left [d] his countrie and kindred, and forſooke all ſtrange religions and idolatrie, to

a 1. Theſſ. 4. 3. 4. 5.

b Eph. 2. 10.

c 1. Ioh. 3. 9.

d Gen. 12. 1. 3. 8. Heb. 11. 8. 9.

to follow God: Secondly, he contentedly abode in the land of Canaan as in a ſtrange land, and walking from place to place remained in tentes, and in euerie place ſhewed his godly deuotion in making an altar, and calling vpon the name of the Lord: [a] he kindly yeelded to his nephew Lot, for auoiding of contention: charitablie reſcued him when hee was taken priſoner: carefully prouided a wife for his ſonne Iſaack: feruently intreated for the Citie of Sodom, & meekly praied for him that had taken away his wife: decently prouided for his wiues buriall: and wiſely before his death ſet an order betweene his children, concerning his ſubſtance, according to Gods word. And is [b] honourably commended by God himſelfe for his good inſtruction to his houſhold, children, & poſteritie, that they might walke in the waies of the Lord. But aboue all other he approued his fayth in this, that vpon Gods commandement, he ſo readily offered vp his ſonne Iſaack, being (after Iſmaels expulſion) his onely ſonne, his beloued ſonne, and concerning whom hee had receiued the promiſe of life and ſaluation, and the eſtabliſhment of the couenaunt: by this worke, hee made knowen to men and Angels, that hee had a true and a liuely faith, whereupon Saint Iames interpreting this fact of Abraham to be wrought by faith, bringeth this example to proue, *that faith without workes is dead.* And thus hee ſpeaketh: [c] *But wilt thou vnderſtande O vaine man, that fayth without workes is deade: Was not Abraham our father iuſtified through workes, when hee offered Iſaacke his ſonne vppon the Altar? Seeſt thou not that fayth wrought with*

[a] Cap. 13. 8. & 14. 19. & 24. 1. & 18. 23. & 20. 17. & 23. & 25.

[b] Cap. 18. 19.

[c] Iacob. 2. 20. 21.

his woorkes, and through the workes the faith was made perfect: and the scripture was fulfilled which saith, Abraham beleeued God, and it was imputed to him for righteousnes &c. Heere I am enforced, becauſe of S. Iames maner of ſpeaking, to clere a doubt before I can conclude this point. For in as much, as Saint Paul [d] contendeth that Abraham was not iuſtified at all, by workes, but by faith without workes: and heere ſaint Iames ſeemeth to auoutch the contrarie, ſaying, was not Abraham our father iuſtified through workes: it is to be conſidered how theſe two may be reconciled. For the clearing of which difference. I aunſwere, that in deed they both vſe one worde, but not in one meaning, nor to one and the ſame ende: For Saint Paul by this woord (iuſtified) meaneth, that God freely imputeth righteouſnes vnto him as namlie, *iuſtified by faith*, in ſaint Pauls mind is as much as to ſay: *righteouſnes is imputed vnto him for his beleefes ſake, and for nothing elſe.* And his end was to prooue that no man can be iuſtified by workes in the ſight of God, but that this bleſſednes to bee iuſte before God, commeth by faith without workes. But Saint Iames hauing to doo with ſuch as boaſted of faith, and tooke to them ſelues licence to ſin, had this end; namely, to proue, that faith without workes was in deed no faith properly, and in the ſight of God but a dead faith, and therfore by this word iuſtified meaneth onely this, that by workes a man is declared and made knowen, to be iuſtified by faith, that is, that he hath not a vaine, dead and fruitles faith. And therefore ſeeing that Abraham was ſo iuſtified, that is, declared, and made knowen to be a iuſt man, of a true and

d Rom. 4.

Read Rom. 4. 1. 4. 5. 6. 15. 16. and cap. 3. 24. 25. 28.

and liuely faith, teſtified by ſuch a notable woorke: he being our father we muſt be found to haue ſuch a woorking faith: or els we cannot be knowen, to bee any other but hypocrites, of a dead and counterfait faith. And that this is the true and proper meaning of Saint Iames: Firſt conſider, that this word (iuſtified) is diuerſly vſed, and to be taken in the holy ſcriptures (as all other wordes be) according to the ſcope and purpoſe of euerie place. For *Rom. 6.* where he ſayth: [a] *He that is dead is iuſtified from ſinne*; there it ſignifieth to be free, as it is by ſom tranſlated. And in [b] *Luke* it is ſaid that the Publicans iuſtified God, being baptized with the Baptiſme of Iohn; where it ſignifieth, to praiſe God for his mercy, goodnes, and righteouſnes. In [c] Mathew it is ſaid: *Wiſedome is iuſtified of her children*; where it ſignifieth acknowledged or profeſſed or declared iuſt. In which places this worde of neceſſitie hath ſuch ſence and meaning, as the ſcope of the ſeueral places aforde. So here Saint Iames intention being, to teach the vanitie of him, that boaſteth of faith, and yet liueth wickedly; by all reaſon muſt be vnderſtood to meane by the word iuſtified, the declaring of the righteouſnes of his faith, by his workes. And this wil eaſilie appeare, if you marke his propounding of this queſtion, the order of his reaſoning and his concluſion. Firſt his propoſition, verſ. 14. *What auaileth it my brethren, though a man ſaith he hath faith, when he hath no workes? can the faith ſaue him?* where you may perceiue, he ſpeaketh againſt pratlers and hypocrites, which ſay they haue faith: and ſecondly that ſuch a faith which is onely in ſaying, and bringeth foorth no woorkes cannot ſaue:

[a] Rom. 6. 7. [b] Cap. 7. 29. [c] Math. 11. 19.

where you are to note that he propoſeth to himſelfe, the confutation of a vain and idle faith, which is only in ſaying, and that he doth not enter to entreat of this queſtion; whether faith onely (being true and liuely) do iuſtifie, or ſo far to prefer workes, that they iuſtifie or ſaue vs, with or without faith. And this meaning doth all the order of his reaſoning declare: Firſt ver. 15. 16. 17. where he teacheth, that as to make a ſhew of liberalitie in wordes, and in deede to miniſter nothing, doth beway but a counterfait liberalitie: *So faith without woorkes is dead in it ſelfe*, where marke that he ſaith, in it ſelfe, or by it ſelfe: for thereby he ſheweth that if it were the true iuſtifying and liuely faith in it ſelfe, it would bring foorth liuelie fruits to declare the ſame: and hereupon he openeth the meaning of his propoſition ver. 18. that a man is to ſhewe his faith by his workes, namely that it is a thing, which a man will aske for, of him that ſaith he hath faith: then ver. 9. he ſheweth that ſuch an idle faith, is that of the diuell, which beleeueth there is a GOD and trembleth: So theſe vaine pratlers may haue a generall beleefe, and ſometime tremble to thinke vpon Gods power, and yet neuer haue the true faith in Ieſus Chriſt which iuſtifieth: wherewith whoſoeuer is rightly endowed he hath Chriſt [a] dwelling in him by his ſpirit, by whom the bodie of ſinne is ſlaine, and the life of righteouſnes is as it were a new created: as it is ſaid elſe where, [b] if any be in Chriſt he is a new creature: but the diuels and wicked men deſtitute of this true faith, are voide of this grace, and therefore doo not bring foorth good workes. Nowe then Saint Iames bringing in the

a Rom. 8. ver. 9. 10.

b 2. Cor. 5. 17.

the ſtorie of Abraham, offering vp his ſonne, vpon this propoſition and order of reaſoning: and namelie prefixing theſe woords, *But wilt thou vnderſtand O thou vaine man, that faith without workes is dead.* What other thing can hee meane by the woord (iuſtified,) except he abruptlie goe contrarie to all his owne former ſpeech, but onlie the declaring, ſhewing, and making knowen of his faith, not to bee dead, vaine or onelie in ſaying, and not that workes make a man iuſt before GOD, which appeareth by his reaſon in this example, in that he ſayth: *Faith wrought with his workes and through workes was faith made perfect*, which ſignifieth that in offering vp of his Sonne; his faith wrought to bring foorth this worke, and that this worke being atchieued, it made manifeſt that hee had a true and perfect faith, his workes then in Saint Iames meaning, perfected his faith, that is made it appeare perfect, but it did not meddle with the making of the man Abraham to be iuſt and righteous in the eies of GOD by that worke ſo wrought. And then adding: *The ſcripture was fulfilled which ſaith, Abraham beleeued God, and it was imputed to him for righteouſnes*; he vnderſtandeth that the offering vp of his Sonne, did make manifeſt that Abraham beleeued in deede and a right: and therefore that ſcripture was approoued true: that God imputed righteouſnes to him (not for a vaine ſaying and hypocriticall diſſimulation) but for a true beleefe and an vnfayned faith in Gods promiſe. In the ſame ſenſe, verſe 25. hee alleageth the ſtorie of Rahab. Nowe laſtely the concluſion be-

ing by a compariſon, of a mã to be dead, which hath not a ſpirit that ſo faith without works is dead: ſheweth that there is a ſpiritual working of faith, which if it appeare not by works, it declareth that faith is dead in it ſelfe. So that Saint Iames ſpeaketh onely againſt a dead faith, meaning not, by any termes to derogate from a liuely faith, as though it had helpe of workes in the matter of iuſtification before God. Further if we conſider the ſtory of Geneſis out of which it is taken, you ſhall finde that Saint Iames could not haue any other meaning. For it was before [a] Iſmaell was borne, that Abraham was iuſtified by his faith, without reſpect of workes: Then Iſmaell was fourteene yeeres ould when Iſaack was borne, and Iſaack was of ſome pretie yeres, that he was able to beare a bundel of wood wherewith he ſhould haue been burned; therefore it muſt needs be between twentie and thirtie yeeres, after the time of Abrahams iuſtifying, that he offered vp Iſaack: which being ſo, it cannot be vnderſtood, that that worke iuſtified him, leaſt it ſhould deſtroy and [b] diſanul his iuſtifying by faith ſo long before. And therfore God himſelfe doth expreſſe the power and vſe of this worke, not any whit to iuſtify him, but only to make his faith to be known: where hee ſaith: [c] *Now I knowu that thou feareſt God: ſeeing for my ſake thou haſt not ſpared thine onely ſonne*. And therefore doth the holy ghoſt interpret it thus. [d] *By faith Abraham offered vp Iſaack when hee was tried &c.* teaching vs that this was a fruit of the iuſt mans faith, and not a worke to make him iuſt or meritorious in Gods ſight. Therefore we may boldly con-

a Gen. 15. 16. & 17. 21. 25. & 21. 5. & 22.

b Read Rom. 4 10. 11. & Gal. 3. 17.

c Gen. 22. 12.

d Heb. 11. 17.

ly conclude, that Saint Iames in saying; Abraham was iustified by workes when he offered vp his son doth onely contend for this, that it was of necessitie, that faith shoulde be declared and made knowen by woorkes, because our father Abraham did so, by workes shew himselfe to be iustified by faith, therefore we his children are bastards and not sons, if our faith be idle and vnfruitful, euen as Christ saith to the Iewes: [a] *If ye were Abrahams children ye would doe the workes of Abraham*, which wordes doe directly shew this article, we haue in hand. First that Abraham did workes approouing his faith: and secondly that this also is to be looked for of his children (that is of all beleeuers) that they quite themselues to haue a true faith, by their good life and obedience to God: or els they bee no beleeuers, or children of Abraham. The same faith doth the church of England professe namely: [b] *Good woorkes are the fruits of faith, and follow after iustification: they doo spring out necessarily of a true and liuely faith, in so much as by them, a liuely faith may be as liuely knowen, as a tree discerned by the fruit*, and againe; [c] *A true faith is liuely and can in no wise bee idle.* [d] Moses consent in this doctrine may be found, where God pronounceth the lawe, of the ten commandements teaching all dueties of good workes to God and man: saying, *I am the Lorde thy God*, and vpon this inferreth all their obedience to those commandements, for what is, I am the Lord thy God? but the couenant of faith, to be their God, in the promise of Christ, vpon this he requiring obedience in a godlie life, doth insinuate, that they which professe the faith that God is their God, must declare

a Ioh. 8. 39.

b Articl. 12. of good workes.

c Apolog. cap. 20. diuis. 1.

d Exod. 20.

clare their faith by obedience to his commaundements; and therefore he saith in an other place.[c] Beware thou forget not the Lorde thy God, not keeping his commandements &c. which sheweth plainlie, that where disobedience is there is no faith; for how can he haue faith, that forgetteth him, in whom hee should beleeue. Hereupon, all their disobedience, rebelling and prouoking of God in the wildernes, is said to be this;[f] *They beleeue not God.* And this doth Moises aime at, when hee saith; *Thou hast set vp the Lord this day to be thy God, and to walke in his waies, and to keepe his ordinances &c.* whereby it appeareth, that vnto faith in couenanting with GOD, this is an inseperable consequent: that if we embrase God by faith, we ought to follow his commandements by our deeds, and he that doth not this latter bewraieth that he hath not, with a true hart and faith receiued the former: Therefore the prophets which expound the law, in the person of God say thus:[a] *A sonne honoureth his father and a seruant his Master; If then I bee a father, where is my honour? and if I be a master where is my feare &c.* Nowe we know that wee are sonnes no way but by faith: Therefore this prophet intendeth, that we are not ioined to the Lorde by faith, either as his people, children or seruants, or that hee is our God, father and Lorde; except our deedes shew the vnfainednes of our faith, in honor and feare. Therefore saith an other prophet:[b] *I beleeued and therefore I spake*, making it almost assured thing, that a liuely faith, cannot bee secrete and idle, but will shewe it selfe, by the outwarde deedes and namely profession. Therefore a iust and righteous man

c Deut. 6. 11.

f Psal. 78. 22. 32. Heb. 4. 1.

a Mat. 1. 6.

b Psal. 116. 10.

man in the prophets is thus deſcribed: [a] *The mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement, for the law of his God is in his heart &c.* Who is righteous, but the beleeuer, and how are we righteous but by faith? this teacheth then, that the beleeuer, hauing the law of his God in his heart, cannot but bring foorth good workes, both in worde and in deed: euen as the vnbeleeuer cannot bring forth any other but euill deeds: therefore by the prophetes, euill doers and beleeuers are made contraries, as it is written: [b] *Euill doers ſhall be cut off: but they which waite vpon the Lord ſhall inherite the lande.* And againe, [c] *Many ſorrowes come to the wicked, but he that truſteth in the Lord, mercie ſhal compaſſe him.*

[a] Pſal. 37. 30.

[b] Verſe 9.

[c] Pſal. 32. 10.

But the Goſpell doeth ſhewe this, yet more brightly, as namely where it is ſaid: [d] *In Ieſus Chriſt neyther circumciſion, auaileth any thing, neither vncircumciſion, but faith which worketh by loue:* that is to ſay, faith doeth not onely take holde on Chriſt, for righteouſnes: but alſo buddeth out before God and man, the ſweet bloſſoms of loue, in the workes of pietie and honeſtie. And therefore Chriſt challengeth them for no beleeuers in him, which walke diſobediently, ſaying: [e] *Why call ye mee maſter, maſter, and do not the things that I ſpeake.* Whereupon the bleſſed Apoſtle is not afeard to ſay, that he which is not a new man in holines & righteouſneſſe, but runneth greedily after his luſts in wickedneſſe, hath not [f] learned Chriſt as the truth is in Ieſus. And S. Iohn ſpeaking of the hope of Gods children, what they ſhalbe at the ioyful appearance of Chriſt: conſtantly

[d] Gal. 5. 6.

[e] Luk. 6. 46.

[f] Eph. 4. 10. 11.

affirmeth, that [i] euerie man who hath this hope, *purgeth himſelfe euen as he is pure.* And againe, [k] *In this are the children of God knowen, & the children of the Deuil: whoſoeuer doth not righteouſnes is not of God, neither he that loueth not his brother.* So that as clearely as the ſunne is ſeene to ſhine in the middeſt of the day: it is moſt apparant both by Abraham, Moſes, and the prophetes and alſo by Chriſt and his Apoſtles, that our faith and doctrine taught in England touching workes, is moſt ſound and catholicke: namely that works neceſſarily follow faith, declare it to be a true and a liuely faith, and he that liueth licentiouſly and wickedly hath not faith.

i 1. Ioh. 3. 3.

k Verſ. 10.

The ninth Article, of the meanes of religion, which is the word of God.

9 *The word of God, is the onely & perfect rule of religion: teaching all things whatſoeuer is neceſſarie vnto ſaluation, and the ſame is fully, wholy, and onely contained in the holy and canonicall ſcriptures of the old and new teſtament.*

IN this Article it is firſt neceſſary to know diſtinctly what is this word of God. For ſome men confound this with the ſecond perſon in the trinitie, becauſe the ſonne of God is called the word by the holy Euangeliſt [a] S. Iohn. Where they are to know, that we conſider in God two things, what hee is in himſelfe, and what outwardly he doth or commeth from him. Now the worde which is the ſonne of God which is the ſecond perſon in the trinitie, is alwaies

a Ioh. 1. 1. & 1. Ioh. 5. 7.

waies in God, verie God as we truely ſay, *The father, the word, (or the ſonne) and the holy ghoſt are ouer the ſame God.* But the word of God which wee heere ſpeake of, is the knowledge and reuelation of Gods wil touching godlineſſe: therfore called Gods word; becauſe it commeth not, nor can come by the will or vnderſtanding of man, or any creature: but by God himſelfe is deliuered to his ſaintes, as it were ſpoken by Almightie God: as wee ſee in our firſt parente [b] Adam, after his fall, hee was deade in ſinne, he had no will, wit nor vnderſtanding, touching ſaluation: till God called him and taught him by his word, and gaue him the promiſe of Chriſt, ſaying: *The ſeed of the woman ſhould breake the ſerpentes head.* For which cauſe it is called [c] *The myſtery of Gods will.* Which God in diuers maners & in diuers times hath reueiled to his church, [d] *In darke ſpeeches by dreames and viſion, & openly and plainly as vnto Moſes, and by inſpiration of the holy Ghoſt.* Of which it is thus written: [e] *At ſundrie times & in diuers manners God ſpake in the olde time to our fathers by the prophetes: in theſe laſt dayes he hath ſpoken to vs by his ſon.* And therfore theſe phraſes in the prophets are plentifull. *The* [f] *Lord hath ſaid: The word of the Lord came &c.* And many ſuch like as all men know, which are acquainted with the holy ſcripture. Now this being vnderſtood, we are to obſerue in this Article two things: *The vſe and power of this word, and the true touchſtone how we may know, or where we may find this word.* The firſt is touching religion, that Gods word is the only rule thereof, which onely teacheth the doctrine of righteouſneſſe and ſaluation. And this is verie well

b Gen. 3.
c Eph. 1.9. Coloſ. 25.26.
d Numb. 12. c. 7. 8. 2. Pet. 1.21.
e Heb. 1.1.2.
f Eſai. 1. Hier. 1.

to be ſeene in the ſtorie of Abraham, that he had no ſauour of religion, before God taught him by his word, neither can wee find that he added any thing of his owne. And this will euidently appeare if you conſider how God firſt preached vnto him[a] the goſpell, and ſo from [b] time to time reuealed more and more vnto him: and that God acknowleged him to bee a [c] prophet & ſuch an one, as would [d] command his ſonnes, and his houſhold after him, that they keepe the way of the Lord. What is all this els, but that God by his word taught him the true religion and godlineſſe, what he ſhould beleeue and doe. As for Moſes, he maketh the word of God ſo abſolute a rule, that the Church ought not [e] to put any thing to it, nor take any thing from it, and the prophets are alſo verie confident in this point, ſaying: [f] *Euerie word of God is pure, put nothing to his word, leaſt hee reproue thee, and thou be found a lyer.* And the reaſon of this perfection is plaine, becauſe it maketh, [g] *a man to vnderſtand righteouſnes and iudgement, and equitie, and euerie good path*, and to exclude all mens inuentions from ordaining any part of religion, God ſaith by his prophets, that [h] *The wiſedome of the wiſe ſhall periſh, becauſe their feare toward God was taught by the precept of men.* Which Chriſt intepreteth to this ſence: [i] *That they worſhipped God in vaine, teaching for doctrines, mens preceptes.* If this ſuffice, not then let vs heare this point in expreſſe wordes of the Prophet: [k] *The law of the Lord is perfect conuerting the ſoule.* So likewiſe our Sauiour Chriſt in the goſpell gaue to his Apoſtles and Church no other thing but the [l] *worde, which God his father gaue him*: pronouncing

a Gal. 3. 8. Gen. 12. 1. 2. 3.
b Cap. 15. & 17 & 18.
c Gen. 20. 7.
d Cap. 18. 19.
e Deut. 4. 2.
f Prouerb. 30. 5
g Cap. 2. 1. 9.
h Eſai. 29. 13.
i Mat. 15. 9.
k Pſal. 19. 7.
l Ioh. 17. 8.

nouncing, that this is [m] *The truth by which they should be sanctified* [n] *made cleane,* [o] *and free from sin,* [p] *and by hearing thereof they might haue euerlasting life.* Therefore the Apostles finding the absolute sufficiencie thereof, doe forsake all wisedome of men for the same, calling it the words of eternall life.[q] Hereof it is that Saint Iames saith: [r] *Be swift to heare, and slow to speake,* because wee men must not put forth our owne wisedome, in matters of faith and religion, but submit our selues to learne of God: as he after expoundeth, saying [s] *Receiue with meekenesse the word that is grafted in you, which is able to saue your soules.* And thereupon Saint Paule condemneth all shewes *of* [t] *wisedome in voluntarie religion, after the commandement and doctrines of men,* giuing charge that no man [u] spoile vs through philosophie and vaine deceite, according to the traditions of men, *according to the rudiments of the world, and not after Christ.* And the ground of this, is this, that in [x] *Christ are hid all the treasures of wisedome and knowledge.* Now as touching the second point which is the touchstone to trie the word of God, where and how to find and know it. This is *The holy inspired writinges of the olde and new Testament*: wherein is contained all the word of God touching religion, necessarie for the Church and Gods elect to know for their saluation. Which although it were not written in the time of Abraham and of the fathers, but after by Moses, the Prophetes, the Apostles, and Euangelistes: yet is it so absolute a rule and canon, that wee ought not to beleeue any thing of faith and religion

m Vers. 17.
n Cap. 15. 3.
o Cap. 8. 31. 32
p Cap. 5. 24.
q Cap. 6. 68.
r Cap. 1. 19.
s Vers. 21.
t Coloss. 2. 22. 23.
u Vers. 8.
x Vers. 3.

touching saluation, to be or to haue beene the word of God which may not be rightly gathered, taught or proued, confirmed or allowed by the writings of Moses and the prophets in the old testament, and in the new testament by the Euangelistes and Apostles of Iesus Christ. And this will appeare verie euidently to the conscience of all faithful and wise hearted Christians, if they consider what the spirite of God teacheth in all these times. For the first (a most glorious writer) was the [a] finger of God, writing the ten wordes in two tables. Then Moses by his direction, *wrote all the* [b] *words of the Lord*, and a little before his death he wrote the whole [c] law and deliuered it to the priestes the sonnes of Leui. So that then and from thenceforth the law written became the canon of the Church, and the onely rule to measure religion by, as may appeare, because it was published in this sort: [d] *Cursed bee he that confirmeth not all the wordes of this law, to do them*, [e] which is interpreted to bee the commandementes and ordinaunces of the Lord, written in the booke of the law. And Ioshuah being of the same times, knowing it to bee such an absolute rule, chargeth the people a little before his death, *to* [f] *obserue and do all that is written in the booke of the law of Moses, that they turne not therefrom to the right hand nor to the left*. By which it appeareth that in his time the writinges of Moses were this touchston, to know the word of God, & as it were the arke of God, wherein the tables of the couenant written with the finger of God were kept: which will somewhat more be seene, if you consider with me, that in Moses writings, and in and by nothing els, we learne all

a Deut. 5. 22.
b Exod. 24. 4.
c Deut. 31. 9.
d Deut. 27. 26.
e Cap. 30. 10.
f Iosh. 23. 6.

all the word of God, reuealed and made knowne to the Church, not onely touching the creation and olde world, but also concerning Abraham, Isaack, & Iacob, and whatsoeuer God spake & would haue to be knowen to be his word in his time, which hee committed to writing for the perpetuall vse of the people of God. And after him, God added the pen of the prophets, for the more perfect manifestation of this word, and misterie of Gods will: and yet so as nothing in substance did differ from the written law of Moses. Therefore the prophetes pronounce the same writinges to be a most perfect Canon, not to be added to nor taken from, saying after this maner: [a] *To the law and to the testimony, if they speak not according to this word, it is because there is no light in thē.* And againe, [b] *Remember the law of Moses my seruant, which I commanded him in Horeb, for all Israel, the statutes and iudgements.* Here you see that the prophets hauing the same spirite of truth to leade them and their pen, which Moses had in his writings, auouch the perfection of Gods word in Moses bookes: so farre as they would be vnderstood, to doe or speake nothing that should not agree vnto that worde, so written, and whosoeuer did otherwise had not the light in him. Now because, Moses and the prophets agreed in their writinges, in declaring and making manifest the same truth and word of God, which he would haue to be the knowen canon and rule of religion: Our Sauiour Christ reiecteth all [c] new deuises, writing, traditions and customes of men, & sendeth vs to the [d] law and the prophets, bidding vs to [e] search the scriptures. Which also to bee a most certaine

a Esa. 8.20.
b Malach. 4.4.
c Math. 15.3.
d Luk. 16.29. cap. 24.44.
e Ioh. 5.39.

taine rule, Saint Peter ſaith: *We haue a moſt ſure worde*
a 2. Tim. 3. 16. *of the prophets.* And Saint Paul, a *The whole ſcripture is giuen by inſpiration of God, and is profitable to teach vs that the man of God may be abſolute, being made perfect vnto all good workes.* What can be a more perfect rule or touchſtone, then that which is moſt ſure, inſpired of God, profitable euery way in righteouſnes, by which a man may be abſolute & perfect vnto all good workes. And hereof it commeth, that the writinges of the new teſtament are not a new Canon or additament of rule in religion, but onely a more plaine reuelation, & fulfilling of that which was before taught by Moſes and the prophetes, and therefore you ſhal find that Chriſt and the Apoſtles euery where do approue their doctrine by the teſtimonies of the ſcriptures, of the olde teſtament. Wherefore
b Rom. 16, 26. Paul acknowledgeth, that b God commanded the preaching of the goſpell to bee by the ſcriptures of
c Act. 3. 22. 24. the prophets, and Peter c appealeth to Moſes and to all the prophets from Samuel and thenceforth, that they foretold of thoſe daies, that is of the time of the goſpell, and the things which ſhould bee manifeſted
d Cap. 26. 22. therein. And therefore Paul proteſted that he d witneſſed both to ſmall and great, no other things then thoſe which the prophets and Moſes did ſay ſhould come. Wherefore the whole ſcriptures of the olde and new teſtament, is one and the ſame rule of religion: Although peraduēture (as is before declared) there may be ſome difference in ceremony and maner of gouernment, yet is the firſt euen in thoſe thinges a witneſſe of the laſt, and the laſt a true and faithfull expounder and fulfiller of the firſt. Hereof

it

it is that Mathew and the other Euangeliſts do confirme all the doctrine and doings of Chriſt, by ſeuerall ſcriptures. Yea thoſe thinges which in forme & order differ, are yet proued, that ſo they ought to be by Moſes and the prophetes as the miniſterie of [a] Iohn Baptiſt, [b] and of the Apoſtles, [c] the prieſthood of Chriſt, and his changing of the lawe, [d] prouiding for the miniſterie, though not by tithes, and many ſuch like. But as for the moſt ſubſtantiall parts of the doctrine of faith and ſaluation, I hope it ſhal appeare to the godly Chriſtian, by reading this Chapter throughout, that there is but one canon and rule of truth. Therefore to conclude, let the reader obſerue, that this writing of Gods word is done by the ſpirit of God, to this vſe and ende, that we might bee ſure to know, and how to trie, and finde out, what is the worde of God, by examining all things, wee heare, by the Canon of the ſcripture. As did [e] the noble men of Berea. Wherefore Saint [f] Luke affirmeth, that the ende of this writing was, that wee might acknowledge *the certaintie of thoſe thinges whereof wee haue beene inſtructed.* And Saint Paule ſaith, that for the Church [g] it was a ſure thing, and this ſure thing is expounded by the Euangeliſt, who ſayth: [h] *Theſe thinges are written, that yee might beleeue that Ieſus is the Chriſt the ſonne of God, and that in beleeuing yee might haue life through his name.* Therefore as Moyſes which firſt wrote, ſhewed the abſoluteneſſe of this Canon of Gods worde written by [i] forbidding all adding to and taking from: So the laſt booke of this Canon, ſealeth

[a] Math. 3. 3.
[b] Act. 2. 16.
[c] Heb. 7. 11. 12.
[d] 1. Cor. 9. 9. 13
[e] Act. 17. 11.
[f] Cap. 1. 3. 4.
[g] Philip. 3. 1.
[h] Ioh. 20. 21.
[i] Deut. 4. 2.

vp all the writinges of God with the like admonition: ſaying, [e] *I proteſt to euerie one that heareth the wordes of the propheſie of this booke, If any man ſhall adde vnto theſe thinges, God ſhall adde vnto him the plagues that are written in this booke.*

e Reuelat. 22. 18.

Now in both partes of this Article, agreeing to all theſe teſtimonies of holy ſcripture, is the iudgement and profeſſion of the Church of England. For we ſay: [b] *It is not lawfull for the Church to ordaine any thing, that is contrarie to Gods worde, written:* [c] *Holy ſcripture containeth all things neceſſarie to ſaluation: ſo that whatſoeuer is not read therein, nor may be proued thereby, is not to be required of any man, that it ſhould be beleeued as an article of the faith, or bee thought requiſite and neceſſarie to ſaluation &c.* [d] *We receiue and embrace all the Canonicall ſcriptures, both of the old and new teſtament &c. they bee the verie ſure and infallible rule, whereby may be tried: Whether the Church do ſwarue or erre; and whereunto all eccleſiaſticall doctrine, ought to bee called to account: and that againſt theſe ſcriptures neyther law, nor ordinance, nor any cuſtome ought to be heard, &c.* In all which wee doe acknowledge, this moſt abſolute canon of Gods word: agreeing with *Abraham, Moſes*, the Prophets, Chriſt, and his Apoſtles.

b Artic. 20. of the authoritie of the church.

c Articl. 6. the doctrine of holy ſcripture.

d Apolog. cap. 9. diuiſ. 1.

The

The tenth Article of the people who follow the right religion: that is, the Church of God.

10 *There is but one Church of God, and the ſame is catholike and ſpread ouer all the world, holding onely the true faith of Chriſt: and it is made viſible and knowne by the profeſsion of the ſame faith: which is in the preaching of the pure word of God, and right adminiſtration of his holy ſacraments.*

IN this Article is a double deſcription of Chriſtes Church, firſt in regard of the nature, and ſecond, in regard of the viſible markes. The nature is in three things, vnitie, and vniuerſalitie, and faith: The markes are declared by their profeſſion, which is preaching and adminiſtring the word & ſacraments. By vnitie wee vnderſtand, that God hath not diuers Churches of diuers ſectes, in diuers places or times, but howſoeuer times and places may haue ſome externall and temporal differences, yet in all times and places, the people whom God alloweth and accepteth to bee his church, are but one miſticall bodie, wherof Chriſt is the head: and as it were one ſheepfold, wherof Chriſt alone is ſheapheard. And therefore the Church of the fathers before the law, & the Church of the Iewes vnder the law, and of the gentiles vnder the goſpell, are not three Churches but one, in one felowſhip with God, by one Sauiour Ieſus Chriſt as it is written: [a] *That in the diſpenſation of the fulnes of times, he might gather in one all things* a Epheſ. 1.10.

both which are in heauen and which are in earth, euen in Christ. Then must it needs follow, that distance and difference of time & place, nation, or language, doth not disanul this vnitie, so long as it may be said[a]: *God put no difference between them and vs after that by faith he had purified their hearts.* By vniuersalitie we vnderstand that the Church is not tied vnto any one place person, nation, or language, citie or countrie, but as Saint Peter saith: [b] *In euerie nation hee that feareth God and worketh righteousnesse is accepted with him.* How be it in the dispensation of times, there is some difference: for it pleased God for the wickednesse of the nations, for a time to place his holy oracles & couenantes in that one nation of the Iewes, vntill these last daies, when Christ came and tooke away the partition wall, and opened the kingdome of heauen for all people to enter in, and to bee made one church with the Iewes. Yet although the sinnes of the gentils did shut them out for a season: God so disposed it that the time of the fathers and Moses & the prophets do witnesse that now in the end of the worlde they should bee admitted into the same fellowship, and no nation barred from being of the Church of God. The last point in the nature of the church is the chiefest, without which they cannot be the church: for it is Christ [c] that bringeth vs to God. And as S. Paul saith,[d] we both (that is, Iews & gentils) haue an entrance to the father by one spirit. Therefore this is the true, proper and onely being & nature of the church: *That* [e] *we are all the sonnes of God by faith in Iesus Christ, & haue* [f] *fellowship one with an other in the fellowship which we haue with the father,*

a Act. 15. 9.
b Act. 10. 31.
c 1. Pet. 3. 18.
d Ephe. 2. 18.
e Gal. 3. 26.
f 1. Ioh. 1. 3.

and

and with his ſonne Ieſus Chriſt. Now this faith and fellowſhip doth appeare to the world by our profeſſion,& that is commonly ſeene and diſcerned in all conſtituted churches by theſe two marks, *Gods word and ſacraments.* And this thou mayeſt directly learne in the ſtory of Abraham, firſt for the nature of the church, where God preached the goſpell to him, there he deſcribeth what it ſhould be: Firſt the vniuerſalitie,when he ſaith,all nations or families of the earth: ſecondly the vnitie,whē he propoundeth thē vnited in one ſeed, in one & the ſame happines. And laſtly ſeeing that this ſeed is Chriſt, and this happines is the bleſſed eſtate wee haue in the fellowſhip with God,in whoſe preſence as the [g] pſalme ſaith, *is the fulnes of ioy.* It muſt needs follow,that God herein taught Abraham,that this ſhould be the nature of his church, *To bee in his fauour by fath in Ieſus Chriſt.* This verie thing in all theſe three reſpectes, was further ſhewed him, [h] in the change of his name, & addition of circumciſion, as is plainely expounded by S. Paul in the fourth to the Romanes. Then as touching the marks, Abraham profeſſed the true and liuing God & faith in Ieſus Chriſt: which is teſtified [i] by teaching his familie the way of the Lord,that is, the word of God & ſacraments, by his altar,circumciſion & ſacrifices: & ſo was Abrahams houſe knowen to be the viſible church of God as it is written: [k] *God is with thee in all that thou doeſt.* And verily ſuch is the church of England, which hauing bin taught of God as Abraham was, doth alſo beleeue concerning the Church of God in the verie ſame maner: For we ſay, that [l] *We beleeue that there is one Church*

g Pſal.16.11.

h Gen. 17.

i Gen.18. & 12.& 15.

k Gen.20.22. 1 Cor.14.25.

l Apolog. part.

Our religion one with Abraham, Moſes, the prophets, &c. of God, and that the ſame is not ſhut vp (as in times paſt among the Iewes) into ſome one corner or kingdome, but that it is catholike and vniuerſall diſperſed through out the whole world. So that there is now no nation which may truely complaine, that they be ſhut out and may not bee one of the church & people of God: and that this Church is the kingdome, the bodie and the ſpouſe of Chriſt, and that Chriſt alone is the prince of this kingdome, and that Chriſt alone is the head of this bodie, and that Chriſt alone is the bridegroome of this ſpouſe. And

a Artic. 19. of the church.

againe: [a] *The viſible church of Chriſt is a congregation of faithfull men, in the which the pure worde of God is preached, and the ſacraments bee duely miniſtred, according to Chriſtes ordinance &c.* Which our beliefe (if you marke it) nothing differeth from that of Abrahams time, and is further confirmed by Moſes.

b 1. Cor. 10. 1. 2.

Moſes tought Iſrael this vnitie and fellowſhip of faith in one Church: when hee gaue them [b] all one ſpirituall Manna, and made them all drinke of the ſpirituall rocke, which followed them, which rocke was Chriſt, and he taught them that there ſhould be an vniuerſalitie; namely that the gentils ſhould bee of the church as well as they, & together with them,

c Deut. 32. 43. d Rom. 15. 10.

where he ſaith, [c] *Sing ye gentils with his people*, Which the [d] Apoſtle doth interprete to meane the calling & ingrafting of all nations, into the ſame fellowſhip of the Church. The markes are cleare in his time.

e Deut. 4. verſ. 6. f Exod. 12.

For they had the preaching of [e] Gods word and nothing els, and the adminiſtration of ſuch ſacraments as God did ordaine for that time, as the [f] paſſeouer and other ſacrifices: therefore Moſes taught & conſtituted no other church then is before deſcribed.

But

But the Prophets open this matter more fully in many places, but I wil onely recite that where God ſaith concerning Chriſt [g]: *It is a ſmall thing that thou ſhouldeſt be my ſeruant, to raiſe vp the tribes of Iacob, & to reſtore the deſolations of Iſrael: I wil alſo giue thee for a light, that thou mayeſt be my ſaluation vnto the ende of the world.* Where is plaine to be ſeene the vniuerſalitie of the Church, in that all nations are reſtored in and by Chriſt as well as the Iewes, the vnitie and felowſhip with God is plaine in that, one Chriſt ſaueth Iewes and gentils. Wherefore in anohter place it is ſaid [h]: *In that day there ſhalbe a fountaine opened to the houſe of Dauid, and to the inhabitants of Hieruſalem, for ſinne and for vncleaneſſe:* [i] *And in that day ſhal their waters of life go out from Hieruſalem, halfe of them toward the eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhalbe both in ſommer & winter. And the Lord ſhalbe king ouer all the earth: in that day ſhall there bee one Lord, and his name ſhalbe one.* What is this fountaine but Chriſt which is of the houſe of Dauid, and what is the opening of this fountaine and flowing of waters, but the preaching of the goſpell, as the prophets alſo ſay: [k] *The law ſhall go forth of Sion, and the word of the Lord out of Hieruſalem.* What is this eaſt and vttermoſt ſea, this one Lord and king of all the earth. But that the Church ſhould be made vniuerſall and one in Chriſt, being of one faith throughout the world. And they note out the viſible markes of the church: firſt the preaching of Gods pure word, where propheſying of the church of the gentils it is ſaid [l]: *Many nations ſhall come and ſay, come and let vs go vp to the mountaine of the Lord, and to the houſe*

g Eſai. 49. 6.

h Zachar. 13. 1

i Cap. 14. 8.

k Eſai. 2. 3.

l Micah. 4. 2.

house of the God of Iacob, and hee will teach vs his waies and we will walke in his pathes, &c. And concerning
a Malac. 3.3. the sacraments: *Christ* [a] *shall sit downe to trie and fine the siluer, hee shall euen fine the sonnes of Leui, and purifie them as golde and siluer, that they may bring offeringes vnto the Lord in righteousnesse &c.* Whereby is taught, that where God gathereth his Church by Christ, there he placeth his word, and there he teacheth them to worship him aright, which as it was by offeringes in the law, so it is by sacraments in the gospell: therefore by these thinges they are to bee
b Esai. 5 24. Hier. 16. 10, 11 Hos. 8. & 1. & 2. discerned. For when these thinges fayled, and the people [b] cast of Gods word, and his ordinaunces in sacrifices and sacraments, God cast them out of his sight, and out of his grace, as a people without the true markes of Gods church.

c Ioh. 10. 16. In the gospel this vniuersality and vnity in the nature of the church is taught, where Christ saith: [c] *other sheepe I haue also which are not of this fold: them also must I bring, and they shall heare my voice: and there shalbe one shepheard and one fold.* Where when he saith other sheepe not of this fold, he signifieth that in election and promise the gentiles should bee of the Church: this noteth the vniuersalitie, and when he saith hee will bring them and they shall heare his voice, he vnderstandeth their calling, and ingrafting into the same church in the same vnitie of faith. And lastly it should be but one, as one folde vnder
d Math. 28. 19. shepheard: which he expoundeth where he sendeth
e Eph. 3. 6. [d] his Apostles to teach all nations. The end whereof (as the Apostle [e] teacheth) is that the gentils shold be inheritors also, and of the same bodie & partakers of

of his promiſe in Chriſt by the goſpell. For which cauſe it is ſaid. [g] *There is neither Iewe nor Grecian,* bond nor free, ther *is neither male nor female, for ye are all one in Chriſt Ieſus*, that is to ſay, there is no exception of countrie, eſtate or ſex, but if they beleeue in Chriſt Ieſus, they are all of the ſame true and catholike church as citizens of the ſame citie, children of the ſame houſe, & ſtones of the ſame building, built vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the chiefe corner ſtone. The outward markes are ſet vpon this church thus, when the Apoſtles preached. [a] *Then they that gladly receiued his worde were baptized, and the ſame day were added to the church about three thouſand ſoules, and they continued in the Apoſtles doctrin and fellowſhip, and breaking of bread and prayers.* Where you may ſee, that the doctrine of the Apoſtles, which is the woord of God, and the ſacraments, are markes of ſeperation, to diſcerne the church of Chriſt frō others. Hereof it is, that S. Paul cōmendeth the church of Coloſſe, to haue the right badge of gods people, where he ſaid, that in his ſpirit, *he ſaw* [b] *there good order & ſtedfaſt faith in Chriſt*: for amongſt other things the due adminiſtratiō of the ſacraments, was a good note of their good order, as in the contrary the [c] Corinthians are reproued: & that the right preaching & profeſſion of Chriſt ſheweth their ſtedfaſt faith, the Romanes, and the Theſſalonians are greatly extolled by this marke, that [d] *their faith was publiſhed throughout the whole world, & ſpread abroad in all quarters.* And that you may perceiue the vertue of theſe markes, and firſt for the preaching of the pure word of God, harkē what the holy Apoſtle affirmeth, *when the miniſters* [e] *propheſie* (that is preach)

g Gal. 3. 28.

a Act. 2. 41, 42.

b Coloſ. 2. 5.

c 1. Cor. 11. 17 20. 34.

d Rom. 1. 8. 1. Theſſ. 1. 8.

e 1. Cor. 14. 24. 25.

If there come in one, that beleeueth not, or vnlearned, (that is, who neuer knewe the difference of the church of God from others) *he is rebuked of all men, he is iudged of all* (that is, *all the preaching ministerie*, by the pure word of God, do shew him his wretched and euill estate) *and so are the secrets of his hart made manifest, and so hee will fall downe with his face, and worshippe God, and say plainely, that God is in you of a truth.* What is all this? but that he discerneth by the preaching, that they are a people among whom God dwelleth, that is to say the *visible church of God*: The like he teacheth vs of the sacraments, where he saith,

f 1.Cor.10.21. f *You cannot drinke the cup of the Lord, and the cup of the diuels &c.* which words manifestly teach, that the sacraments are such a marke, proper to the church, that they which be in the church and partakers therof, must seperate themselues from all pollutions of idolatrie and abominations of the heathen and wicked men, and to be knowen to bee of the visible church of God by the right vse and celebration of

a 1.Cor.11.26. Christes holie misteries: as it is also written, a *As often as yau eat this bread and drinke this cup, ye shew the Lords death till he come:* When then the true English Christian shall see that both in profession and practise, the church of England hath the verie nature of of the true church of GOD, and also by the true markes, it is visibly knowen and discerned, to be a right member of the vniuersall bodie of Christ: he shall haue great cause to glorifie almightie GOD, that hath vouchsafed him that mercie and honor, to be of that fellowship, which is with God the father and with his sonne Iesus Christ agreeing with Abraham,

ham, Moſes, the Prophets, and with Chriſt and his Apoſtles.

The eleuenth article, of the exerciſes in religion, in generall: how to be vſed in the church.

11. Wee ought to worſhip God onely, and namely to praie to him alone.

THis article is plaine needing no explanation. And we may ſee it clerely in the ſtory of Abraham, that he being called from the [b] woorſhip of ſtrange Gods; for euer after woorſhipped the onely true and liuing God: [c] to him he made his alter and called vpon his name, ſwore by his name, and in all religious woorſhip, as ſacrifice, circumciſion and vowes, he did ſtil keepe himſelfe alwaies to woorſhip God onely. Such is the minde of the church of England. For we ſay: [d] *The Romiſh doctrine concerning purgatorie, pardons, woorſhipping, and adoration, as well of images as of reliques*, and alſo inuocation of Saints, is a fond thing, vainely fayned, *and grounded vpon no warrant of Scripture, but rather repugnant to the word of God.* For hereby we vnderſtande, that the Scripture teacheth, that wee ſhould woorſhip God onely and pray to him onely, and therefore we condemne al woorſhip and praiers, which are not made, giuen and directed to God onely, and therefore we commaunde the ten commandements to be read in our churches, to teach men to acknowledge one god and him onely to woorſhip. Moſes alſo (if we will heere him) ſheweth the ſame truth. Firſt in the affir-

b Ioſh. 24. 2. 3.

c Gen. 12. ver. 14. & 15. & 17. &c.

d Artic. 22. of purgatorie.

matiue he saith: [e] *Thou shalt feare the Lord thy God and serue him and sweare by his name*, which wordes our Sauior Christ[f] alleaging in their meaning sheweth that they commaunde vs to worship and serue God onely. And in the negatiue Moses, [a] testifying that God shewed the people no image of the likenesse of any thing whatsoeuer, forbiddeth them the making of all images of the likenesse of any thing whatsoeuer, and the worshipping of any such image or likenesse of any thing whatsoeuer, directing them in all causes to turne to him, to pray to him, and to blesse in his name. To this also accorde the Prophets, in whom God speaketh on this maner: [b] *Call vpon mee &c.* [c] *I am the Lord this is my name, and my glorie will I not giue vnto an other, neither my praise to carued images:* [d] *I haue sworne by my selfe the worde is gone out of my mouth, in righteousnes and shall not returne, That euerie knee shall bow vnto me, and euerie toonge shall sweare by mee.* And therefore on the one side hee reproueth them, [e] which woorship and sweare by the Lord and Malcham: that is, doe any way communicate Gods worship to others: and on the other side teacheth vs to pray onely to God, as it is written: [f] *Trust in him alwaie yee people, power out your hartes vnto him, for GOD is our hope:* [g] *Let vs vvorship and fall downe and kneele before the Lorde our maker.*

And this is also the rule of the Gospell: as where our Sauiour teacheth vs to pray: [h] *Our father which art in heauen &c.* saying when yee pray, pray after this maner, there you may perceiue all other excluded: For wee cannot say to any other, Our father which

e Deut. 6, 13.
f Matth. 4. 10.
a Deut. 4, 14. &c. cap. 12. 2. 3. &c. cap. 13. & 21. 8. Num. 6, 24.
b Psal. 50. 15.
c Esai 42. 8.
d Cap. 45. 23.
e Zepan. 1. 5.
f Psal. 62. 8.
g Psal. 95. 6.
h Matth. 6, 9.

which art in heauen, or *Thine is the kingdome, the power and the glorie*, therefore if this be the maner of prayer, wee muſt pray to none other but to God. And the Apoſtles in their doctrin [i] called men from dumme idols to worſhip and ſerue the liuing God. And that I may not vſe many wordes in ſo manifeſt a matter, I onely obſerue this, that this phraſe, [k] *Worſhip GOD*, in the newe Teſtament, ſhutteth out all creatures men and angels from all maner of religious worſhip: which ſeruice being due to him, ſhould bee giuen or done to none other. And ſo it is verie apparant, that in this article wee are of the moſt auncient and Catholike faith with Abraham, Moſes, &c.

[i] Act. 14. 15. 1. Theſſ. 1. 9.

[k] Reuel. 19. 10 & 22. 9. Act. 10. 25. 26. Rom. 1. 23. 25.

The twelfte article, of certaine ſpeciall exerciſes of religion, and markes of the church: that is the Sacraments.

12. *A Sacrament is a ſigne and a ſeale ordained of God, to aſſure vs, of the couenant of mercie, which is in Chriſt Ieſus.*

And there be two, Baptiſme and the ſupper of the Lord. The firſt is a ſigne and a ſeale of our firſt entrie, into the fellowſhip of God and his church, and of our adoption and regeneration. The ſeconde is a ſigne and a ſeale, of the communion of the bodie and bloud of Chriſt, continually ſtrengthning vs and confirming vs, in all the graces of God vnto eternall life?

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IN handling of this article, if I declare two things, (Firſt that theſe three times of the fathers, of the law & of the goſpel, agree in the deſcription of the nature of a ſacrament: and herein that theſe two: Baptiſme and the Lords ſupper are only for the new Teſtament; and namely, according as they are here deſcribed & no otherwiſe: And ſecondly that herein the church of England agreeth with the holie ſcriptures of all theſe times, as a true obſeruer of Gods woord therein:) I ſhall ſufficiently prooue that the church of England holdeth the moſt auncient, true, and catholike faith. In the firſt there are three things to be ſhewed, the nature, the number, and the ſpecial difference of the ſacraments. In the nature wee ſee what is general and common to all Sacraments: and this is in two points: who made them, and whereof they conſiſt, the firſt is, they *are ordained of God*, and this is ſo farre off the nature of a ſacrament, that none can be ſo, without God be the author: for who can giue man a ſpecial ſigne and ſeale of Gods fauor &c. but God himſelfe? amongſt men he is guilty of treaſon that will make a ſeale of a princes letters patents in the kings name, except he haue the ſeale deliuered him by the prince for that purpoſe: So and much more, for ſo much as God is more excellent and honorable, then any prince of the earth, and his will more vnſearchable, and the freedom and glory therof, more hie and heauenlie; no man may or can, ordaine a ſacrament, to aſſure vs of Gods good will, whereof he hath no warrant or authority from God.

*1.Cor.2.11. For if (as the Apoſtle ſaith) *No man doth knowe the things of God, but the ſpirit of God?* ſurely much leſſe

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can any man ordaine a Sacrament which is ſuch a thing, as by it we may be aſſured of Gods free grace and mercie in Ieſus Chriſt. Therefore you ſhall find that in all times, the church (ſo long as it was obedient and not idolatrous) neuer aduentured to make a Sacrament: as you may ſee in Abraham, who had ſacrifices and circumciſion, although we may be aſſured, that by the ſpirit of propheſie, he was inſtructed in theſe things, yet ſhall you alſo find that he had an [a] expreſſe commandement. So Moſes in all the foure bookes of Exodus, Leuiticus, Numbers, and Deuteronomie, ſheweth plainely, that he ordained, neither paſſouer, nor any ſacrifice, or other ordinãce, but by expreſſe commandement of god. So the prophets when they ſhewed any ſigne of Gods good pleaſure, they gaue it by his authoritie and aſſignement, as [b] Eſaiah vnto Ahaz and vnto Ezekiah, [c] Eliah before Ahab &c. And this is Iohns Baptiſme [d] by the commandement of God. And for the ſame Baptiſme to be perpetuall in the church, and alſo the Lords ſupper, euerie one that readeth the new Teſtament, muſt needs be verie negligent, if he do not perceiue, when and where they were commanded of God.

[a] Gen. 15. 9. cap. 17. 9.

[b] Cap. 7. 18. & 37. 22. 30. and 38. 7.

[c] 1. King. 18.

[d] Math. 3. 3. & Ioh. 1. 33.

[e] Luk. 22. 19. 1. Cor. 11. 23. Matth. 28. 19.

Nowe the ſecond thing in the nature of a Sacrament is whereof they conſiſt, and this all men know to be of an outward thing, which may be ſeene and diſcerned by the ſenſes: and of an heauenly and ſpirituall thing, which cannot be ſeene, but commended to the vnderſtanding. The firſt is called a ſigne, becauſe it is not there to ſerue according to his owne proper nature, but to an other ſpecial vſe appointed

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of God, that is, to repreſent an other thing which it ſelfe is not: and not onely to be a bare ſigne, but alſo ſuch a ſigne as is a ſeale, which being ſet to a writing doth make it authenticall: ſo this is appointed to aſſure vs, of the partaking or hauing of the verie thing it ſelfe, which this outwarde ſigne doth ſignifie. The thing ſignified or ſealed is the couenant of mercie, which is in Chriſt: which couenant is, that God promiſeth forgiueneſſe of ſinnes, righteouſnes and ſaluation, to all that beleeue in Ieſus Chriſt, as is taught out of the prophet Hieremie, in the [a] Epiſtle to the Hebrewes, and I ſay: In Ieſus Chriſt, not onely becauſe, that (as is taught to the Galathians) *The* [b] *couenant was confirmed of God in reſpect of Chriſt*: but alſo becauſe, that (as is taught in the Epiſtle to the Hebrewes) [c] *by the death of Ieſus Chriſt, wee receiue the promiſe of eternall inheritance*, and ſo the Teſtament our couenant is confirmed, by the death of him that made the Teſtament. And therefore the ſacraments doo ſo repreſent and aſſure vnto our ſoules, this couenant, as they doo applie vnto vs his verie death, his bodie broken, and his bloud ſhed, as the perfect ratifying and eſtabliſhing of the couenant: ſo that in receiuing the Sacraments, wee muſt by faith (as it were) waſh our ſelues with his bloud, and feede vpon his bodie and bloud, to the ſealing vp of our euerlaſting ſaluation, in the aſſurance of the couenant. And here is to be obſerued, that theſe thinges are to bee vnderſtood diſtinctlie; the ſigne, the thing ſignified, and wherein the power and operation of the Sacrament conſiſteth. The ſigne is not changed into

a Heb. 10. 12. 16.

b Gal. 3. 17.

c Heb. 9. 15.

into the thing ſignified, neither hath it the nature power or operation of the thing ſignified, but onely repreſenteth,& as a ſeal applieth the thing ſignified: Secondly the thing ſignified is the verie matter of our happines,which is to be in couenant with God, engrafted,cleanſed, nouriſhed and ſtrengthened in Chriſt, vnto eternall life: but the power commeth of the inſtitution, that as God hath ordained them to be ſignes and ſeales, ſo they are in deed: and the working is of the holy ghoſt,for he by his ſpirit doth make thē effectuall in all beleeuers, for the ſtrengthning of their faith in the holy couenant, and for the liuely applying and fruitfull feeling of the death, & bloudſhedding of Ieſus Chriſt the mediator thereof. And this is to be all and the onely nature of Sacraments, may appeare in all times.

And firſt in Abrahams time, there is [a] circumciſion which is of the fathers, the ſigne whereof is the cutting of the foreskin of the fleſh, and the ſignification is the couenant of God with Abraham, to bee his God and the God of his ſeede: It is not onely called a [b] ſigne of the couenant, but alſo [c] the couenant: thereby to ſhew that it is not only a bare ſigne or token, but alſo an aſſurance, as a firme ſeale. And ſo Saint Paule interpreteth it ſaying: [d] *After he receiued the ſigne of circumciſion as a ſeale &c.* Againe, here are three diſtinct things; the ſigne is not turned into the couenant,neither hath it the nature and power nor the operation thereof. For the couenant is in the promiſe, and the ſigne doth repreſent that promiſe, and that promiſe reſpecting Chriſt, is the matter of Abrahams happineſſe, by which hee

a Gen.17.

b Verſ.11.
c Verſ.10,13.

d Rom.4,11.

was made and [a] called the friend of God. Who before this couenant in his fathers houſe could not but worſhip other Gods, and ſo was an enemie to God and therefore miſerable. And this appeareth as the Apoſtle teacheth, becauſe he [b] was iuſtified by faith in Chriſt before he was circumciſed, and after receiued the ſigne of circumciſiō, as a ſeale of the righteouſneſſe of the faith, which he had when he was vncircumciſed. Now the power, it had thus to worke as a ſigne and a ſeale, was of Gods inſtitution, who ordained it to be ſuch a ſigne and a ſeale: yet the operation and effect, was onely by the holy Ghoſt, for els all men circumciſed ſhould haue beene happie and ſaued: and therefore the Apoſtle teacheth vs that he is not a [c] Iew, which is one outward, neither is that circumciſion, which is outwarde in the fleſh, but he is one within, and the circumciſion is of the hart, in the ſpirit not in the letter, teaching thereby, that the outward worke of cutting the fore skin hath no effectuall working, but when God by his ſpirit doeth circumciſe the heart, according to that comfortable ſpeech of Moſes: [d] *The Lord thy God wil circumciſe thine heart, and the heart of thy ſeed, that thou mayeſt loue the Lord thy God, with all thine heart, and with all thy ſoule, that thou maieſt liue.*

Now concerning the time of the law, the moſt memorable ſacrament, is the Paſſeouer, whereof we [e] find the like deſcription. For the lambe is ſomtime called a ſigne of the paſſeouer, & ſometime the paſſeouer it ſelfe: to teach that it was both a ſigne and a ſeale. And this hauing his chiefe fulfilling in Chriſt, the Apoſtle calleth [f] *Chriſt our paſſeouer:* to ſhew that the

a Eſai. 41.8.

b Rom. 4.9. 10. 11.

c Cap. 2.28.29.

d Deut. 30.6.

e Exod. 12.11. 13.

f 1. Cor. 5.7.

the sacrament of the passeouer, did concerne the couenant of mercie in Christ. Now the institution being set forth, and in all sorts explaned by God, as the other sacrament of circumcision doth shew the distinction of the thing signified in regarde of the nature power & operatiō, euē as is before said of the other, for if there were difference, the Lord would haue mentioned it by some word or other. The like teach the prophets of the sacrifice, as in the psalmes it is said: that the people make a [g] couenant with God by sacrifice. Where thou maiest perceiue the solemne acknowledging and auowching of the couenant was by sacrifice, as an outward signe testifying the agreement of both parties. And so God chargeth the people (in the time of Hieremie the prophet) [h] *That they kept not the words of the couenant which they had made before him, when they cut the calfe in twain, & passed betweene the parts thereof.* So then you see that the couenant & the wordes of the couenant is one thing, & the sacrifice is an other, euen a signe: yet not a naked & bare signe but also a seale ratifying the couenant. And therfore [i] Moses did sprinkle the bloud of the sacrifice on the people saying: *Behold the bloud of the couenant, which the Lord hath made with you:* which vse or power so to be, commeth of institution who ordained the sacrifice to that end. But the operation & effect to be onely of Gods spirit appeareth, because that this people, though couenanting by sacrifice, are found far frō the couenāt, as is plainly declared by the psalme & place of Ieremy before alleadged, which yet is further opened by [k] Ezech. by whom God saith: *I wil put my spirit within you, and*

[g] Psal. 50. 5.

[h] Hier. 34. 18.

[i] Exod. 24. 8.

[k] Cap. 36. 27.

cauſe you to walke in my ſtatutes, and yee ſhall keepe my iudgements and doe them.

And in this maner are the ſacraments deſcribed in
a 1. Cor. 12. 13. the new teſtament: as namely where it is ſaid: [a] *By one ſpirit are we al baptiſed into one body, whether we be Iewes or Grecians, whether bond or free, and haue beene all made to drinke into one ſpirit.* Where this phraſe into one bodie, into one ſpirit, noteth the couenant of grace in Chriſt, that as members of one bodie, ſo are wee vnited in fellowſhip together, with God through Chriſt, by his ſpirite working faith in our hearts. *Baptized*, noteth the one ſacrament; and *drinke*, noteth the other, which is the Lords ſupper; a part which is one ſigne, ſet for the whole which are two ſignes, bread and wine, eating and drinking. Now when he ſaith, *baptiſed into one bodie:* that ſheweth the vſe of baptiſme, is to be a ſeale to confirme the couenant vnto vs, and not onely to bee a bare ſigne: and this phraſe, *drinke into one ſpirite*, doth argue the ſame thing of the Lords ſupper: but making mention of the ſpirit he ſheweth that the effect and operation is of the holy ghoſt. So thē there be ſigns, the thing ſignified, and the power and operation of them both. The ſignes, water waſhing, bread wine, eating and drinking: the thing ſignified, the fellowſhip of the couenant which is in Chriſt. The power is of this: that God ordained this baptiſme and ſupper of the Lord to bee ſignes of ſuch importance, as to ſeale and confirme vnto vs the couenant of grace, but the operation is of the ſpirite of God, which maketh vs really, and in deede partakers of the things promiſed. So that there is no difference

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in our ſacraments, from the ſacramentes of the olde teſtament, and that you may perceiue it is euen ſo, examine with mee their inſtitution. Firſt Baptiſme is ordained by theſe wordes: [b] *Go & teach all nations baptizing them in the name of the father and the ſonne and the holy ghoſt.* And againe, [c] *Go yee into all the world and preach the goſpell to euerie creature, hee that ſhall beleeue and be baptiſed ſhalbe ſaued.* Here firſt the couenant is publiſhed by teaching and preaching: then the parties receiue the couenant by beliefe: and laſtly the ſame is confirmed by baptiſme. As in the practiſe may appeare. Peter preacheth Chriſt, the people are pricked in heart, asking what ſhall we do, and he teacheth them by theſe wordes: [d] *Repent and be baptiſed euerie one of you in the name of Ieſus Chriſt for the remiſſion of ſins, and ye ſhall receiue the gift of the holy ghoſt.* Where the word [e] *Repent* noteth out the chaunge of the mind, not onely vnto amendment of life, but alſo by turning vnto God by beliefe, and therefore to declare the ſame, ſometime beliefe is ioyned with it, as where it is ſaid, [f] *Repent and beleeue the goſpell*, ſo that hereby hee biddeth them ſo to repent and conuert, as by faith they may receiue the couenant of grace in Chriſt: and then adding that they ſhould bee baptiſed in the name of Chriſt for remiſſion of ſinnes, hee teacheth that baptiſme ſhould bee vnto them an aſſurance of that couenant which contayneth remiſſion of ſinnes, which thing they ſhould perceiue by the gift of the holy ghoſt, accompanying the ſame. Hereupon Philip [g] being demanded of baptiſme by the Eunuch before hee

b Math. 28. 19.
c Mark. 16. 15. 16.
d Act. 2. 22. 37. 38.
e *Metanoéſate.*
f Mark. 1. 15.
g Act. 8. 36. 37.

baptized him required the acceptation of the couenant, by these wordes: *If thou beleeuest, thou mayest?* And least wee should thinke any power to bee in this sacrament, otherwise then the institution maketh it to bee a signe and a seale of the couenant, or that the worke wrought, that is the verie outwarde signe, being applyed by the minister, when he washeth or dippeth the person baptized, did effect the thing signified. Saint Peter doth[a] expound it saying; *Baptisme doth saue vs.* But howe? *Not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God &c.* That is, it is not the outward washing or worke of the ministrie, but Gods spirit working in our hearts faith, with a good conscience receiuing the couenant, which saueth vs. And in this sorte also Christ[b] instituteth his supper, the holy cõmuniõ. First taking bread & after thanksgiuing breaking it he saith, this is my bodie and then taking the cup he saith: *This cup is the new testament in my bloud.* Then secondly, for a commandement to his Church he saith, *doe this in remembrance of me, &c.* where ordaining a sacrament hee vseth such phrases and maner of speech, as God did in the same kind in the old testament: sometime calling the signe signifying by the name of the thing signified, as when he saith, *This is my bodie.* And sometime again, least we might thinke it made a further change, then was of old in the sacraments, he addeth, *Do this in remembrance of me*: by the latter making it a signe and holy memoriall of Christ and his couenant, and by the former making it more then a bare signe, euen a seale

a 1.Pet.3.21.

b Luk.22.19
1.Cor.11.23.

ſeale of aſſurance vnto the faithfull beleeuers, with the ſame termes & order as the ſacraments were ordained and inſtituted in the olde teſtament, as wee haue ſeene before in circumciſion, the paſſeouer and the ſacrifices. So then the ſigne, the thing ſignified, and the power and working, ſhould remaine diſtinct in that verie manner and order, as is before declared in Baptiſme and all the other ſacraments.

Now if any man would here preſſe vpon mee the change of times, that therfore the ſacraments of the new teſtament haue more power and vertue in the worke wrought, then they of the old: as though that now ſuch a grace were in the outward action of the miniſter, miniſtring the Sacraments in due forme, as was not in the ſacraments of the old teſtament. I anſwer that this can not be ſhewed by any wordes of the new teſtament. For if they alleadge that baptiſme is intituled, by the verie worke it ſignifyeth: as it is called: [c] *The waſhing of the newe birth*: and the bread in the Lordes ſupper is thus expreſſed by Chriſt: *This is my bodie.* Wee may anſwere that ſo and in the ſame ſence, circumciſion is called the couenant, and the lambe the paſſeouer. And as in the old teſtament God openeth his minde, when hee calleth the ſame circumciſion by the name of a ſigne. So here doth the new Teſtament expreſſe the ſame meaning, as where Chriſt is ſaid to ſanctifie & cleanſe his Church, [d] *By the waſhing of water through the word.* Where the water is not vnderſtoode to doe any thing of it ſelfe, but as it is ioyned to the word as a ſigne and ſeale therof: for Chriſt teacheth directly

[c] Tit. 3. 5.

[d] Epheſ. 5. 26.

a Ioh.15.3. directly that it is the [a] word that cleanseth vs. And as I shewed before Saint Peter saith, *It is not the putting away of the filth of the flesh,* (that is, the outwarde washing of water) *that saueth vs.* And againe, Christ calling the cup the new testament in his bloud, doth also to open his mind, adde this, *as oft as wee drinke it we should doe it in remembrance of him.* And least we should dreame of a further power in our sacraments, then in them of the old, Saint Paule doth of purpose teach the contrarie to the Corinthians, shewing that the read sea and the cloud was vnto Israel

b 1 Cor.10.1. that which baptisme vnto vs: saying, [b] *They were all baptized vnto Moses in the cloud and in the sea.* And that Manna and the rock was that vnto them, which the Lords supper is vnto vs, saying: *And did all eate the same spirituall meate, and did all drinke the same spirituall drinke, for they dranke of the spirituall rock, which followed them, and the rocke was Christ.* Which may further appeare by his reason: notwithstanding these sacramentes they were ouerthrowne in the wildernesse: therefore they were but outward signes and seales effectuall onely in the beleeuers, as is expounded, Heb.4.2. which being compared vnto vs by an equall comparison, when he saith, *These are ensamples to vs, &c.* And againe, *Now all these came vnto them for ensamples, & were written to admonish vs.* It must needs bee, that he maketh the vertue of the sacraments of both times equal, seeing that giuing the same termes to those sacraments which are giuen vnto ours: he inferreth that if we doe as they did, wee shall haue the same punishment. And it soundeth

Vers.6.11.

c Vers.16.17. that way that he saith a little[c] after, that we by eating of

of our ſacrament of the Lords ſupper, are partakers of the bodie and blood of Chriſt and all members in one bodie. And that they which [b] eat of their ſacrifice, were alſo partakers of the alter: that is of the good graces of God in Ieſus Chriſt of whom the [c] alter was a figure. Therefore it cannot be that a greater grace or vertue ſhould bee in the ſacraments of the new Teſtament, aboue the ſacraments of the old. And where as ſome thinke, that in the Lords ſupper the bread is changed into the bodie of Chriſt, and ſo conſequently there ſhould bee a great difference, from the old ſacraments: this may not onelie be ouerthrowne, by this, that Chriſt followeth the ſame order and termes, in inſtituting of theſe which were vſed, in the inſtitution of the other, as is alreadie ſufficiently declared: but alſo becauſe the holie ghoſt by diuers other arguments doth make this moſt apparant, namely that the ſigne remaineth diſtinct from the thing ſignified, and neuer changed into the ſame; Firſt hee ſaith: [d] *As often as yee eat this bread and drinke this cup, ye ſhew the Lords death till hee come*. Where note, firſt: that in teaching vs the meaning of this Sacrament, hee telleth vs that it is a ſhewing of the Lordes death: a great oddes then from being his bodie. For it is one thing to ſhewe his death, and an other thing to make it his bodie: and leaſt it might bee taken, that both might concurre, hee openeth himſelfe ſaying: *Till he come*, thereby teaching that this is an outward teſtimonie of his death till hee returne from heauen where he now is, for it cannot be ſaid til he come, if he be there in preſence: & yet more fully when he ſaith by eating

b verſ. 18.

c Heb. 9. & 9. cap. 13, 10, 15.

d 1. Cor. 11, 26

this bread &c. we ſhewe his death &c. which maketh it manifeſt that this eating and drinking is the Sacramental ſigne and this ſhewing of his death is the ſignification, and the reaſon till he come, that is, becauſe he is abſent in bodie, he hath left this ſacramēt, as a pledge and ſeale of his death till he come againe in his bodie: and therefore he calleth it bread [a] three times in this place, and that euen then, when it is eating, after the woords (as they ſay) of conſecration. And laſt of all it is to be conſidered, that there is no ground or reaſon, reueiled by God in his woord, that the ſame maner of ſpeech, in the ſame kinde of thing, in the new Teſtament, ſhould differ from the old in ſignification and vſe. Secondly, when he ſaith *This cup is the new Teſtament in my bloud*, why may wee not as well take the cup to be changed into his bloud, as to ſay the bread is changed? ſeeing there is no more exception in the one then there is in the other. Thirdly if the heauens muſt containe him (as ſaint [b] Peter ſaith) vntil the time that al things be reſtored, and that no where it is reueiled, that the conſecrating of the bread and wine is accepted, how can there be his bodily preſence? And to conclude, if he ſhall ſo come, as he was ſeene goe into heauen, (as the Angell [c] taught the Apoſtles) and that wee muſt [d] not beleeue them which ſay *He is in ſecret places*, but as Chriſt teacheth, hee ſhall come as the lightning commeth out of the Eaſt, and ſhineth vnto the Weſt: Then it muſt needs follow, that we cannot conſter or vnderſtand this any otherwiſe: but as the ſacraments of the old Teſtament, ſo our ſacraments of the new Teſtament, are onely ſignes and ſeales of the

a ver. 26. 27. 28.

b Act. 3. 21.

c Act. 1. 11.

d Math. 24. 26. 27.

the couenant of mercie in Christ Iesus: which the holie ghost doth vse as holy misteries, to stirre vp and quicken and encrease all good graces, and the worke of faith in vs, according to Gods free promise in the couenant. Now for the number of sacraments: That in the new Testament, there are and should bee but two Sacraments of the couenant: This will appeare if it be shewed that the old testamēt did shadow out these two onely, and that the new Testament commands no more. First for Baptisme; Saint Peter saith that the [a] Arke of Noe was a figure of our Baptisme: and Saint Paule [b] auowcheth that our Baptisme is come in the roome and place of circumcision. Secondly touching the Lords supper, Christ instituting it, after he had eat the passouer, did thereby declare, that the same succeeded the passouer, and that the passouer being fulfilled and finished by his death should giue place vnto his supper, or holy communion; which is confirmed by the practise of the Apostles, who euer after instructed the church to receyue this and leaue out that: as in the constituting of the seueral churches it doth & may appeare. Againe that place 1. Cor. 10. 1. 2. comparing the cloud, going through the read sea, the manna and rocke vnto our two Sacraments; sheweth plainely, that the equitie of Gods proceeding; which vnder the law was figured in these two sacraments, should bee preserued. Namely one, for the first entrie into the couenant, and an other, for the confirmation of the same; that although there were many, yet they had no more but the substance of these two, and therefore these two were to remaine perpetuall, and

a 1. Pe. 3. 20. 21
b Colos. 2, 11, 12.

be in as great value and vse vnto vs, as if they were manie. And I am fully perswaded, that no honest man, by any learning can shew any place pregnant, either in the olde or new Testament, for any other third, or fourth, or more to be shadowed out in like maner as these two. Now in the new Testament, it is apparant that these two are cõmãded: by that which is alreadie spoken. But that there bee no other, let a man examine whatsoeuer is or may bee pretended, by this diffinition of a Sacrament, and the holy scriptures wherein and whereby I haue declared and approoued the same, hee shal find they come short and beside the marke: for either, they lack a commandemẽt from god, or els an outward signe, or els are not declared signes of the couenant: As for example if any would make penance a Sacrament, he shall find that God commanded not penance by satisfaction, but onely the satisfaction, which is made alreadie by the bloud of Christ, and there is no signe appointed by God thereunto, if any other will make orders a sacrament, he shall finde their wants the couenant of mercie; for that imposition of hands in orders is a signe of the grace of the ministerie, and not of the couenant of saluation. If some other should set foorth matrimonie for a sacrament, there wants a commandement to make it a signe: secondly it is in no place any otherwise, but as (infinite other things) a comparison, and similitude or metaphore: And so it may be truely said of any thing else, which is colourablie thrust vpon the church, by the name of a sacrament.

Nowe lastly the difference betweene Baptisme and the Lords supper in sealing of the couenant, is that

that Baptisme is for the first sanction of the couenant and entring into the church, *A seale of our adoption & regeneration*, this was circumcision to Abraham and his seed: and the cloud and read sea was this vnto all Israel, who were led by the hand of Moses. And that Baptisme might be for the first sanction of the couenant and entring into the church, the Apostles were [a] commanded to preach, and to receiue such as beleeued, by Baptisme into the church: and so [b] they by this marke seperated the christians from others, whē they first wonne them to the gospell, as all examples of their practise do shew, so well knowen, as I neede not to reherse them. But for the other part, you haue for regeneration these woords: [c] *The washing of the new birth and the renewing of the holie ghost:* and for adoption these woords: [d] *Ye are all the sonnes of God by faith in Christ Iesus: for all ye that are baptized into Christ haue put on Christ*. Where the putting on of Christ by Baptisme being alleaged to shew our being Gods sons by faith, teacheth that Baptisme is a seale of our adoption. And for this also, Baptisme is but once ministred; becausе we once enter into the church, and are but once borne againe and adopted to be Gods children. Then as for the Lords supper, that it is a seale of our communion in the couenant, these words directly shew: [e] *The cup of blessing which we blesse, is it not the communion of the bloud of Christ? the bread which we break is not the cōmunion of the body of Christ? for we that are many ar one bread & one body, becausе we al are partakers of one bred:* where it is called communion &c. becausе by this sacrament, we are confirmed in the participation of Christ, as by a true seale of the couenant, and assured to be of his mysticall

a Matth. 28.
b Act. 2. & 8. & 10. & 13. & 14. &c.
c Tit. 3. 5.
d Gal. 3. 26. 27.
e 1. Cor. 10. 16. 17.

sticall bodie: As touching the continual strength we haue hereby; the often receauing doth notifie the same, and the kindnes of creatures, the maner of applying and the nature of working. For we being dailie subiect to sinne and weakenes, are here on, as on a banket to feede for our dailie inward strengthning, and bread and wine familiarly shew vs, that Christ is the bread from heauen, and his bloud is the ioyfull wine to glad mans hart; which when Christ biddeth vs to vse in remembrance of him, what is it else, but that, by the taking, eating, & drinking of these things for such an end, we should stirre vp our harts, in the assurance of the forgiuenes of sinnes, and of the con-
1.Cor.11. tinuall grace and mercie of God, which Paul confirmeth when he saith, *we shew the Lords death &c.* For by it we are confirmed, so that we thereby professe before all the world, that so we beleeue and are assu-
1.Cor.10. red that our sauiour will come againe to receiue vs into glorie. And in that it is called (as before) a communion with Christ, what other woorking can it haue, but to strengthen our faith, and to encrease in
2.Cor.12. vs, euerie good gift by the spirit. And hereof the Apostle saith: *we are made to drinke into one spirit:* as if he should say, as we drink wine to cherish our fleshie hart; so here we haue a spirituall drinking of Christs blood, to cherish our soules vnto eternal life.

Thus you see the sweet consent of the old & new Testament touching the holie Sacraments; what they are in nature, how many ought to be vnder the gospell, and how these two differ in their special and particuler vse. The confession of the church of England is altogether so, and of the same consent. For as touching

touching the nature of a Sacrament we ſay the ſame in ſubſtance of truth: [a] *Sacraments ordained of Chriſt are not onely badges and tokens of Chriſtian mens profeſsion: but rather they be certaine ſure witneſſes and effectuall ſignes of grace, and Gods good will towards vs, by the which he doth worke inuiſibly in vs, and doth not onely quicken, but alſo ſtrengthen and confirme our faith in him:* and againe, [b] *Wee allow the Sacraments of the Church, that is to ſay, certaine holie ſignes and ceremonies which Chriſt would we ſhould vſe that by them hee might ſet before our eies, the miſteries of our ſaluation, and might more ſtrongly confirme the faith, which wee haue in his blood, and might ſeale his grace in our hartes,* and in the ſame places there are no more but two ſacraments acknowledged which properly ought to be called by that name, and as touching the ſpeciall difference. Firſt we ſay of Baptiſme: [a] that *It is a ſigne and a ſeale of our new birth, whereby as by an inſtrument they that receaue Baptiſme, are grafted into the church, the promiſes of forgiuenes of ſinnes, and our adoption to be the ſonnes of God, by the holie ghoſt are viſibly ſigned and ſealed &c.* and of the Lords ſupper we ſay: [b] *The ſupper of the Lord, is not only a ſigne of the loue that Chriſtians ought to haue among themſelues: but rather it is a Sacrament of our redemption: Inſomuch that to ſuch as rightly, woorthely and with faith receaue the ſame, the bread which wee breake, is a communion of the bodie of Chriſt, and likewiſe the cup of bleſsing is a communion of the blood of Chriſt.* If all theſe things be compared together with the Scriptures, you ſhall ſee, that they doo verie fitly agree: ſo that in the doctrine of the Sacra-

a Articl. 25. of the ſacramẽts.

b Apolog. part. 2. 10. diuiſ. 1.

a Articl. 27.

b Articl. 28.

Sacraments, we are of the auncient faith of Gods elect, and of the holie vniuerſall church.

The thirteenth article, of the order of religious exerciſes, and ſeruice of God.

13. All religious exerciſes, as prayer and Sacramentes &c. ought to be done, in the toonge or language, which the people beſt vnderſtande, and as is moſt to edification.

HOw the pride & preſumption of man brought this great plague of many languages into the worlde, and thereby great ſeperation of people and nations, and diuerſities of religion, as [c] Moſes doth declare the originall; ſo the ſtory and experience of all times doo witnes. And as it cauſed great toile and contention among men: ſo it came to paſſe in tract of time, that the true religion was found but in one people and language, and that of Abraham and his ſeede the children of Iſrael. Howbeit when the fulnes of time was come, that the moſt glorious ſonne of God our bleſſed Sauiour, ſanctified all nations vnto God by his death, then were all languages made [d] holie vnto the Lord, that *Euerie toonge ſhould confeſſe, that Ieſus Chriſt is the Lord, vnto the glorie of God the father*. Therefore what people ſo euer it pleaſeth God, to call to be of his church, and teacheth them his holie religion, the language of that very people, is made holie to the Lord, to talke of his woord, to confeſſe his name, to pray to his goodnes, & to celebrate his heauenly worſhip. This appeareth by

[c] Gen. 11.

[d] Phil. 2, 11. Eſai 45. 23.

by the ſtorie of Abraham, being an [a] Hebrew, com- [a] Gen.14.13.
ming of Heber, that God reuealed his worde vnto & 11.16.
him and his ſeede in the Hebrew tongue. In that tongue which was to them naturall and knowne, he and they vſed all their prayers and holy exerciſes: and in that tongue did Moſes & the prophets write all the oracles of God. Saue onely when Iudah was in captiuitie, Daniell wrote ſome Chapters which concerned the Chaldeans & all nations in that language of Calde, which they beſt vnderſtoode, and fitteſt at that time for all nations, the Emperor of the world being of that language: and by mixture with other people the Hebrew writings of the prophetes, do ſomewhat ſauour of the language of the people, among whom they dwelt. Therfore it doth appeare that God was carefull, as a matter beſt for the Churches edification, to haue his will reuealed vnto his people, in that tong they beſt vnderſtood. So when all the world in all nations was called by the goſpel, to know and worſhip the true and liuing God, then were the ſcriptures written in Greeke, (namely ſo much as then was written by the Apoſtles and Euangeliſtes) which language was at that time the moſt [b] common language of the worlde, in ſo much [b] Act.21.37.
as all [c] nations are called Grecians in oppoſition to [c] Gal.3.28.
the Iewes and their language. Alſo God [d] endued [d] Act.2.
his Apoſtles with the gift of diuers tongues, that euen in that gift it might bee made manifeſt, that all languages are ſanctified in Chriſt, and that hee thought it need, that euery country & people ſhould worſhip him in their owne language. And there-

fore the Prophet Daniel propheſying of theſe daies, directly ſaith: [c] *All people, nations and languages ſhall ſerue him.* Hereupon Saint Paul, leaſt the vſe of gift of many languages, ſhould be abuſed, ſpendeth one [f] whole chapter about this matter: and therein teacheth, that it was moſt to edification, that the prayers and exerciſes of Gods worſhip, ſhould bee in a language knowen to the vulgar and meaner ſort of people, a thing ſo familiarly knowen, that I need not repeate it. Therefore without any amplification in this point, I may conclude, that ſeeing the Church of England (both by practiſe as is ſeene in our dayly ſeruice of God) by the booke of common prayer, and alſo by our confeſſion in the Apologie [g] and Articles of our religion, publiſhed for that purpoſe) doth allow no other but the vſuall language, beſt knowen to the people, as beſt to edification: it followeth that herein wee agree with the auncient and catholike riligion and order of Almightie God, and of his ſeruants Moſes, the prophets and Apoſtles.

c Dan. 7. 14.

f Cor. 14.

g Apolog. cap. 18. diuiſ. 1. Artic. 24. of the common prayers.

The 14. Article of libertie in religion, whether it take away any naturall comfort or duetie among men.

14 *The true and catholike religion forbiddeth no man or woman of what caling ſoeuer, to marrie, ſo it bee in the Lord: and commaundeth all ſortes of men, and that of all callings, as well eccleſiaſticall as ciuill, to be ſubiect to the ciuill magiſtrate and*

and higher power: and to obey him in the Lord.

IN this Article are two ſpecials as mariage and the dutie to the magiſtrate: which two may be as an inſtance for all of like ſort: for in the firſt kind we vnderſtand to be meats, times, & the maner & order of many things both ciuil and ſeruing to Gods worſhip, that they are al left free, ſo that in al theſe things, God and his word hath giuen free liberty, & not inthralled his Church, but onely requireth an orderly comely vſe, directed to his glorie. And in the ſecond ſort is the duetie to parents, to husbands, to wiues, to children and ſuch like that no man vnder the colour of religion caſt away ſuch dueties. Therefore I will onely ſpeake of theſe two, which being well marked I hope the wiſe and carefull reader will ſee, what is the true duetie of religion in all. And firſt looke vpon [a] Abraham: he was a prophet, yet had he his firſt and ſecond wife, and by vertue of Gods promiſe, when he ſaid: *So ſhal thy ſeed be*, he was made ſtrong, euen in his old daies to beget many children, and it was not an vncleane thing vnto him though hee were a prophet ſo to bee maried. In Moſes and his prieſthood you ſee: that he being a prophet, [b] begat children, and the prieſts and Leuits had their wiues. So in the prophets it is found that they were not reſtrained from this benefite, for it is expreſſed that [c] Samuel and Ezechiel had wiues, and the children of the prophetes. And where Ieremie is forbidden, it is expreſſed, not to bee in regard he was a prophet; but onely becauſe of the [d] troubles of his time: for which cauſe he is alſo forbidden the houſe of mourning

a Gen. 12. & 15 & 20. & 21. & 25.

b 1. Cron. 23. 14.

c 1. Sam. 8. 1. Ezec. 24. 15. 16 2. King. 4. 1.

d Hier. 16. 2. 3. 5. 8.

ning & of feasting: because that he might teach the people by such speeches, as by a figure in his example, there great calamitie, which hung ouer their heades.

a Math. 8.14. And in the new testament we know that the [a] Apostles had wiues before their calling, and it is no where expressed, that they were forbidden to keepe them afterwardes, but rather the contrarie, as where b 1.Cor.9.5. Paul saith: *Haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord and Cephas?* As touching the ministers of the congregations, they were so farre from barring them from wiues, that they doe expressely prescribe c 1.Tim.3. & Tit.1.6. [c] what they should bee, and how their children should bee gouerned, pronouncing d 1.Tim.4.1.2 the forbidding of mariage to bee [d] doctrine of deuils, and that e Heb.13.4. [e] mariage is honourable among all men. Therefore in this point is the practise of England sound and catholike, and our profession the ancient and vnchangeable truth. For wee say [f]: *Bishoppes, prieستes, and deacons, are not commaunded by Gods lawe, eyther to vow the estate of single life, or to abstaine from mariage: therefore it is lawfull also for them as for all other Christian men, to marrie at their owne discretion, as they shall iudge the same to serue better to godlinesse.* f Artic. 32. of the mariage of prieستes. Apol. cap.8. diuis.1.

As touching the Magistrate, you see in Abraham, how hee kept onely the gouernment of his owne house, and how lowly and humbly he caried himselfe in g Egipt and Gerar, where there were kings of the countrie: And Melchisedeck, though g Gen.12. & 20.

he

he were prieſt of the moſt high God, vſurped not authoritie ouer other kinges, but being a figure of Chriſt, hee bleſſed Abraham for a ſpeciall miſterie, as is expreſſed and taught in the Epiſtle to the Hebrewes,[h] ſhadowing the royall prieſthood of Chriſt aboue the prieſthood of Aaron. Therefore in this time religion abridged not any duetie, but rather fulfilled them. Moſes, when hee deſcribeth the order of a king ouer Iſrael, hee ſheweth that God would make a king ouer them. Where hee vſeth [i] theſe wordes, in the perſon of all the people: *I will ſet a king ouer mee:* And againe vnto them: *Thou ſhalt make him king ouer thee.* There *me and thee, containe all eſtates and orders eccleſiaſticall and ciuill.* And ſo was Ioſhuah the firſt Captaine, [k] the commaunder of all, neither is there any ſillable exempting any one eſtate more then other. When this came in practiſe in the time of the prophetes, were not the prieſtes and Samuel ſubiect to Saul. [l] Nathan and other ſeers, vnto Dauid, and all other prophets with the prieſtes ſubiect to Solomon, Iehoſhaphat, Ezechiah, Ioſhiah, &c. Did not they commaunde and order the building and repairing of the temple, place and diſplace high prieſtes, call the people to the pure worſhip of God, and commaund the prieſts in the holy adminiſtrations? And they themſelues were ſubiect to none, [m] but to Gods worde, that by his bookes and worde they ſhould bee ruled and guided, and by no man, or mans worde or commandement whatſoeuer.

h Heb. 7.

i Deut. 17. 14. 15.

k Ioſhuah. 1. 18 & cap. 3.

l 1. Sam. 19. & 22.

m 1. Cron. 23. & 24. & 25. & 26. &c. 2 Cron. 2. & 3 & 4. &c. & 28. & 29. & 30. &c. o Deut. 17. 18. 19. Ioſh. 1. 8. 2. Cron. 34.

So our Sauiour Christ commaundeth to giue [f] Cæsar his due, and to God his due: and though hee were Lord of all, yet becauſe his kingdome was not of this world, [g] he payed tribute, and meekely yeelded himſelfe when he was wrongfully iudged. And the ſpirit of truth which hee gaue his Apoſtles, did guide them in the ſame ſteppes that for themſelues it is not found they vſurped any ciuill authoritie by colour of religion, but commanded euerie ſoule [i] to be ſubiect to the higher power, and namely to the king as to the ſuperior and to the gouernors vnder him. Therefore alſo the practiſe of our Church in this behalfe, is verie godly and beſeeming the religion of God: and that we herein profeſſe is a moſt auncient and catholike veritie. For wee ſay, [k] *The Queenes Maieſtie hath the chiefe power in this realme of England, and other her dominions, vnto whom the chife gouernment of all eſtates of this realme, whether they bee eccleſiaſticall or not, in all cauſes doth appertaine, and is not, nor ought not to be ſubiect to any forraine iuriſdiction.* So then we may boldly conclude, that as touching this holy comfort of mariage and duetie to the magiſtrate, our Church followeth the right, euerlaſting and vnchangeable truth.

f Math. 22. 21.

g Math. 17. 25.
h Cap. 27.

i Rom. 13. 1.
1 Pet. 2. 13. 14.

k Artic. 37.

The

The fifteenth Article of the hope, which is in the true religion.

15 *Ieſus Chriſt will come againe with glorie: and then all the dead ſhall riſe againe in their bodies: And hee ſhall iudge the quicke and the dead, and will crowne all beleeuers with euerlaſting righteouſneſſe, ſaluation and life with God for euer.*

THis Article ſheweth the laſt work of Chriſt in his kingly office: namely of his returne againe vnto iudgement, at which time he will raiſe vp all the bodies of men, which are departed this life (which our Creede calleth the dead) and all they which ſhall bee aliue at his comming (which in our Creed are called the quicke) ſhall be changed, and the Deuill and all wicked men being caſt out of the preſence of God: all faithfull beleeuers ſhall be deliuered from all thinges hurtfull from the deuill, death, and wickedneſſe from the curſe, ſorrowe, and teares, and from corruption and mortalitie, into the glorious libertie of the ſonnes of God, into the fulneſſe of ioy in the preſence of God for euer.

This hope had Abraham when [a] he dwelt in Canaan as a ſtranger, and going from place to place, liued in tentes when he offered vp his ſonne Iſaacke, and when he dyed: as is plainely expounded, where

[a] Gen. 12. & 22. & 25.

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it is saide, [a] *By faith he abode in the lande of promise, as in a straunge countrie, as one that dwelt in tentes, with Isacke and Iacob heyres with him of the same promise. For he looked for a citie whose maker and* [b] *builder is God.* And againe, [b] *All these died in faith &c.* And againe, [c] *he considered that God was able to raise him vp from the dead.* And God taught Abraham the last iudgement in two respectes, when he shewed him the ouerthrow of Sodome, and preserued Lot aliue. For by it hee shadowed out vnto him how hee deliuereth the righteous out of tentation, and how hee keepeth the wicked till the last iudgement to bee punished. In which sence this storie is expounded and applyed by Saint Peter in these wordes [d] *God turned the cities of Sodom and Gomorrha into ashes, condemned them and ouerthrew them, and made them an ensample vnto them, which after should liue vngodly, and deliuered iust Lot &c.* (and a little after applying it to this purpose) [e] *The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust to the day of iudgement to bee punished.* Secondly, in that the Sodomites were suddenly consumed, when they deemed no such thing fire and brimstone fell vpon them: And Lots wife looking backe was suddenly turned into a pillar of salt. So it teacheth, that this last comming of Christ shall be sudden, as our Sauiour teacheth, where he saith, [f] *As it was in the daies of Lot they eate they dranke &c. After these ensamples shall it bee, in the day when the sonne of man shall be reuealed.* And again, *Remember Lots wife &c.* And in the promise of the

a Heb. 11. 9.
b Vers. 13.
c Vers. 19.
d 2. Pet. 2. 6. 7.
e Vers. 9.
f Luk. 17. 28. 30. 32.

the blessing in his seed, God teacheth Abram al this for what is the perfection of this blessednes, but that after the resurrectiō, there shalbe no more curse but we shall happily enioy his ioifull presence for euermore. And such is the faith of Englande: for wee beleeue, that [c] *Christ with his body ascended into heauen, and there sitteth, vntill he returne to iudge all men at the last day*: and againe [d] *We beleeue, that this our selfe same flesh, wherein we liue, although it die, and come to dust, yet at the last, shal returne again to life, by the means of Christ spirit, which dwelleth in vs: & then verely what soeuer we suffer here in the meane while for his sake, Christ wil wipe away all teares and heauines from our eies: and that we through him shal enioy euerlasting life, and shall for euer be with him in glorie.*

c Articl. 4. of Christ resurrection.
d Apolog. part. cap. 21. diuis. 1.

Moses learneth & teacheth the resurrection of the faithful vnto life, when God appeared vnto him in the bush and said: [e] *I am the God of Abraham, the God of Isaack & the God of Iacob*; which our sauior [f] Christ doth so expoūd, because *God is not the God of the dead but of the liuing*: and confuteth the Saduces who denied the resurrection. And in the story of Balaam he doth not obscurely shew the resurrectiō, of the dead & the last iudgmēt, wher he maketh Balaā to speak of christ, calling him [g] *A starre of Iacob, & a scepter that shal rise of Israel*, he saith, *I shal see him, but not now*: affirming that, *he shal smite the coasts of Moab, & destroy al the sons of Sheth*: that is to say. Balaam thoght tō see christ in the resurrectiō, & that christ shold subdu al the aduersaries of his church, & raign til al his enimies were made his footstool, & deliuer vp his kingdome after the resurrection vnto his father, that God may be all

e Exod. 3. 6.
f Math. 22. 31. 32.
g Num. 24. 17

b cap.15.24.25 in all, as is in plaine termes in the [b] first Epistle to the Corinthians: Also these words of God vnto Moses,

c Exod.33.19. d Rom.9.15. 16.22.23. [c] *I will shew mercie to whom I will shew mercie &c.* are [d] applied by the Apostle to declare the holie predestination of God, of some men vnto saluation and some to damnation, which is not accomplished, but by the resurrection and last iudgement: againe that which is

e Deut.32.35. 36. in Moses [e] song; *vengeance and recompence is mine:* and againe; *The Lord will iudge his people*, is likewise

f Rom.12.19. [f] applied to this purpose, that the children of God should not reuenge, but commit their cause to God against the day of the resurrection and iudgement,

g 2.The.1.6.7 h Heb.10.26. 28,30. which is [g] the time of rest to Gods children, & trouble to the wicked: and [h] to declare the fearfull day of iudgement, and the violent fire which shall deuoure the aduersaries.

i Esai 9.7. Psal.110.1. 1.Cor.15. Esai 45.23. Rom.14.11. k Dan.12.2. But the prophets are much more plaine in their teaching of this article: when they [i] say: *Christ kingdome shall haue none end: Sit thou on my right hand vntill I make thine enemies thy footstoole. Euerie knee shall bow to me*; but especially where it is said. [k] *They that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetual contempt.* Yet much more plentifully is this doctrine taught in the new Testament, & namly in the thirteenth & fiue and twentie of Mathew, Ioh.5. and 6. Act.10. & 17. Rom. 2.1.Cor.15.1.Thes.4. 2.Thess,1. &c. All which places in plaine woords teach thus much. That Christ shall come with his holie Angels and sit on his thorn of glorie, all the dead shall rise first, and they which then be aliue shall be changed, and so of these two sorts all nations shall stand before him, and receaue sentence

ſentence according to their workes, ſome to eternall life for their faith approoued by their works, & ſome to eternal paine, for their vnbeleefe, ſhewed by their euill deeds. So that in this point of doctrin, the glorie of the churches of England, in the ſweet harmonie, with Abraham and Moſes time, and with the preaching of Chriſt and his Prophets and Apoſtles is moſt comfortablie ſealed vp and confirmed: the Lords name be praiſed therefore.

The Lords name, I ſay, be praiſed: who hath bin ſo mercifull and gratious vnto this little Ileland, that paſſing ouer many greater, richer and mightier nations, hath ſet ſuch an eſpecial loue vpon vs, as he hath vouchſafed to preferre and exalt our nation aboue many other to be of his holie and catholike church, of the bleſſed communion of his ſaints, and a true member of his viſible people, vpon whom his name is called. That we may truely, iuſtly, and boldly ſay, that the religion which we follow and the faith and doctrine which wee confeſſe is the faith of Gods elect, the knowledge of the truth according to godlines, vnder the hope of eternall life, the verie true and onely way of ſaluation, which God and not man teacheth. Which he hath taught al the fathers before the law was giuen, or any part of Gods woord written during the ſpace of 2517. yeeres. In the ende of that time Abraham our father, euen the father of all beleeuers, 430. yeeres before Moſes when the world began to be corrupted, receaued and profeſſed for al nations which ſhould be after him. Which Moſes and the Prophets proclaimed, and maintained ſome 1445. yeeres vntill the bleſſed time of Chriſtes holie

incarnation. And which the ſame Ieſus Chriſt the glorious ſon of God, euen the Lord of life, preached in his owne perſon, and his holie Apoſtles which heard him and ſaw al his great works did witnes and publiſh to all the gentils and was confirmed by gods holie teſtimonie from heauen, with great ſignes and wonders and gifts of the holie ghoſt. And which the ſame euerlaſting God euen the father of our Lorde Ieſus Chriſt, commanded to be taught vnto all people, out of the holie Scriptures of Moſes the Prophets and Pſalmes, and hath opened and made manifeſt by the holie inſpired writings of the Euangeliſtes and Apoſtles and left and commended vnto his Church for the ſaluation of his elect vnto the worlds end. By which al gods people ar to be known, by which God will be glorified in his ſaints, and out of which no man hath been, ſhall be or can be ſaued. I ſay therefore againe: the Lords name be praiſed for euer, Amen.

CHAP. IIII.

Where is declared: First that antiquitie, vniuerſalitie and viſible ſucceſsion, is no perfect marke of the church, much leſſe of the popiſh Synagogue, which is but of yeſterday: 2. The meaſure & order of the viſible ſucceſſion of the Church from Chriſts time forward, is ſhewed by the Scripture. 3. Therefore the papiſts do prooue themſelues to be no church, when they ground themſelues on this falſe principle, the church cannot erre: 4. How the true religion hath ſhewed it ſelfe by manie witneſſes from the Apoſtles time euen vnto our dayes.

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THE Synagogue of Rome, claimeth antiquitie, vniuerſality and ſucceſſion viſible from the time of Chriſts Apoſtles, to be vndoubted markes of the church of God, and ſo of the pure religion: addinge thereunto, as it were the ſinewes and ioints, to make them all holde together, the faithfull and conſtant grace of the church viſible, vnder the ghoſpell, namly (this falſe principle) that, *It cannot erre*. And therfore when they are convicted, to haue fallen from the true chriſtian religion, and find themſelues openly bewraied, being tried, by the perfect touchſtone of Gods holie written woord, to be lately vpſtart and of a new deuiſed religion, doctrine and faith, brought forth into the world, by the fanatical and ſuperſtitious humor of heretical prauitie and humaine follie, and begotten by the cunning inſinuations and coulorable ſuggeſtions of him, which vſeth all ſpirituall craftines and profoundnes of wiſedom, to bruſe the heele of the womans ſeede, and to darken the glorious light of the heauenlie faith of Gods choſen (leaſt happely they ſhould not be found, the very true Antechriſt, after the maner of him, that trãsformeth him ſelfe into an angel of light (they would beare downe the world, with the vaine titles and goodly ſhew, of antiquitie, vniuerſalitie & viſible ſucceſſion, & of the vnerring and vnchangeable perſiſtance of the viſible church in the truth: and leaue out altogether (that which is indeede, the very nature and foundation of the church) the true religion, faith and doctrine of Apoſtles and Prophets of God. But alas, theſe are but the figge leaues of Adam, which cannot couer their ſhame: for as all men knowe, that the ſerpent

cannot proue himſelfe a man, by his auncient continuance and remaining in the world, vnleſſe hee had thoſe eſſential properties of bodie and ſoule, whereof euery man doth naturally conſiſt: So, for ſo much as all theſe things, antiquitie, vniuerſalitie &c. are ſuch as heretikes & Ethnikes, did and could claime, from Caine and Cham or Iaphet; as wel as Chriſtians from Seth and Shem: and that the true nature of the church cõſiſteth in the fellowship of the true religion, doctrine and faith: the ſygnogoge of Rome, vnleſſe it hold the true faith and religion, cannot for theſe things be the true viſible church of God. For no antiquitie, vniuerſalitie or ſucceſſion, can make the whore of Babel to be the true and chaſt ſpouſe of Chriſt. And who knoweth not that Caine was before Sheth and that their two poſterities, were the two churches. one which is of Caine called the children of men; becauſe their religion came of a runnagate man: & the other was called the childrē of God, becauſe their religion was giuen and taught them of God. Likewiſe in the Apoſtaſie of the time of Abraham, the nations were almoſt ſetled vpon the dregges of their filthie idolatry, when Abraham was now but newly called. Iſmael and Eſaue, which fell out of the church and houſe of Abraham, became goodly ſtates and monarkes before Iacob was eſtabliſhed and the people of Iſraell were gathered into a knowen and viſible flooriſhing forme of a church, which was 430. yeeres after the calling of Abraham. Laſtlie the gentils, continued in that apoſtaſie and idolatrie ouerſpreading all the world, from the time of Abraham vntil Chriſt, eighteene hundred yeeres, when

when the Church was but in a little corner of the world, the land of Canaan, and of that a great ſpace in the territories of Iuda and Hieruſalem onely. Becauſe Caine, Iſmael, and Eſaie calling antiquitie and viſible ſucceſſion before Sheth and Iſaack and Iacob, is their religion the true religion? or were they the true church? or ſhall the Gentils iuſtifie thē ſelues, to be the true worſhippers of God, or to haue the true God, becauſe they can brag ouer the Iewes & chriſtiās, with al theſe termes of antiquity, vniuerſality, ſucceſſion, viſible, &c. therfore he that readeth the ſtories ſhall find, how they ſcoffe at the Iewes & chriſtians, euen as the papiſt do at vs: becauſe that although they haue no truth on their ſide, yet they thinke theſe painted paper walles, and leaden weapons of long continuance and open appearance and flowriſhing in the world, doth ſufficiently couer and defende their filthie follie. Where as they fooliſhlie know not and conſider not, or at the leaſt, thorough maliciouſnes and hardnes of hart, wil not know, that an ill thing, the more vniuerſall, the longer, the larger, the ſtronger, the more in cuſtome, vſe authoritie and open familiaritie of men, the more dangerous, infectious, incurable and deadly it is. And this gentiliſme and poperie, are ſo much the more ſtronge in diluſion, for the damnation of ſoules, by howe much they being void of godlines and truth, are and haue been ancient; vniuerſal, viſible, &c. And therefore it hah coſt the more ſweat and bloud vnto the faithfull ſeruants of Chriſt, to cure the infected people, and to bring them againe into the boſom of Abraham and arcke of Noe, the folde and church of Chriſt.

[a] Ian. lib. 4. cap. 43.

Chriſt. We may then boldlie ſay, that ſuch miniſters are to be obeied who (as an [a] auncient father ſaith) together with the ſucceſſion of their Biſhopricks according to the good will of God the father, haue receaued the certaine gift of the truth, which while the church of Rome, that now is, hath not done, becauſe they doo not beleeue in thoſe things which are, they are fallen into thoſe things which are not; & hauing forſaken, the pure and chaſt nature and beutifull ornaments of the true ſpouſe of Chriſt, which is the ſincere doctrine of holie ſcripture, they are faine to array themſelues in the counterfait and comon whoriſh apparel of al the filthy idolaters of the world, the vaine pretence of antiquitie, vniuerſalitie &c. But yet this ſuit of apparel will not ſerue them, no more then that can fit a childe borne yeſterday, which is large and wide for a man of a great and full ſtature. For how doo theſe termes agree to that apoſtalical ſea of Rome which is one of the laſt & loweſt borne children of ſuperſtition begotten of the diuell in this laſt furie of his old age, euen now he knoweth his time is verie ſhort. For as it ſhall appeare in the latter part of this booke, (through Gods gracious aſſiſtance) the ſynagogue of Rome wil want at the leaſt 4500. yeres of that antiquitie, vniuerſality, and viſible ſucceſſion, which I haue here, already ſhewed to appertaine, to the true auncient catholike religion of Gods moſt holie & vndoubted church founded in Adams promiſe, ſeperated in Abrahams poſterity, publiſhed & offered to all the world by Chriſts moſt bleſſed Apoſtles. For an introduction into which matter I will in this Chapter (through my Lord Chriſtes fauour and

and grace) ſhew vnto thee (good Chriſtian reader) how this religion of ours, now profeſſed and openly maintayned in Englande (which is manifeſtly proued alreadie in the Chapter going before, to be the ancient true faith, from the beginning of the world, and namely and eſpecially from our father Abraham) now in theſe latter daies hath deſcended and continued by ſucceſſion viſible in the worlde, from the Apoſtles time vnto ours. For although wee bragge not of antiquitie and vniuerſalitie, yet wee doe humblie thanke our louing God, and mercifull father in Ieſus Chriſt, that vnto vs the pure doctrine and true Chriſtian religion is come and is fruitfull, as euer it hath bin in any part of the world, and we are made the children of Abraham through faith in Ieſus Chriſt.

2 And that you may vnderſtand this the better, you are to know the meaſure hereof by the holy ſcriptures of God, which as a line being gone ouer all the worlde doth ſhew the tract and foote-ſteppes of religion, among the gentilles vnto the ende of the worlde. In the 24. of Mathew, the 17. and 21. of Luke, and in the Reuelation of Saint Iohn, is fore deſcribed, the treading vnder feete of Hieruſalem and the Iewes, vntill the times of the gentils bee fulfilled, and that in theſe times ſhould ariſe falſe prophets and falſe Chriſtes and deceiue many, yea great chaunges and alteration in religion ſhould be in all the Chriſtian world. The kings and princes of the earth ſhould obey the will of the leaſt, and this obedience ſhould be ſo vniuerſall, that

no man ſhould be permitted to buy or ſell, without his marke in their foreheades: the prophetes and witneſſes of Chriſt ſhould bee ſlaine, and there ſhould bee the patience and triall of the Saintes. Smoke comming out of the bottomleſſe pitte couereth the aire, and hideth the Sun Moone and ſtars. What doth this ſhew but that the world ſhould bee found a continuall enemie to the true religion, and that the faith of Chriſt ſhould not alway be vniuerſally profeſſed and maintained, but that the Chriſtian Churches ſhould fall into errors: and that the true religious and faithfull people of God, ſhould paſſe through the furnace of the fierie triall, and bee as it were heere and there certayne ſcattered ſtones of a building, that is witneſſes ſtanding vp for the truth, teſtifying that there is a pure religion ordained and accepted of God: And not that the Church ſhoulde bee alway a beautifull pauilion and goodly temple wherein the King dwelleth, ſeene and admired, and honoured of all men. Ac-

a Math. 24.13. cording to that of Chriſt: [a] *Becauſe iniquitie ſhall abound, the loue of many ſhall waxe colde.* And this coldneſſe ſhall bee ſo great and ſo vniuerſall, that

b Verſ.9. the true profeſſors of Gods true religion [b] ſhall be

c Ioh.16.1.2 hated of all men, and men [c] ſhal thinke they do God ſeruice, when they kill any of them. And the ground

d 2.Tim.4.3. of this Saint Paul ſheweth ſaying: [d] *The time will come when they will not ſuffer wholeſome doctrine &c.* And yet it ſeemeth to be more fully opened where

e 2.Theſſ.2.3. hee foretelleth, that there muſt bee an [e] *Apoſtaſie or falling from the faith*, before the world could haue

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an ende, *and the man of sinne disclosed, which is an aduersarie, and exalteth himselfe against that is called God, or that is worshipped, so that he doth sitte as God in the temple of God.* And a little after: *For the misterie of iniquitie doth alreadie worke &c.* Wherein hee teacheth plainely foure thinges. Firſt, that there ſhould be a generall decay of religion in the Church. Secondly, that it ſhould be by ſuch an aduerſarie of Chriſt as ſhould raigne in the Church. Thirdly, that he ſhould bee reuealed in his time. And fourthly, that this was an hidde and ſecret thing, which did beginne to worke ſecretely, euen in the Apoſtles time. By which wee may perceiue the ſucceſſion and vniuerſalitie of the Church, in the viſible ſhew and flouriſhing of the true religion, is not to bee found nor looked for in all the times of the goſpell after the Apoſtles daies, but that by little and little it ſhould bee darkened corrupted and hidden. For howe can that bee ſaide to bee the true viſible Church of Chriſt, where his aduerſarie dwelleth, and beareth all the rule aduauncing himſelfe as God? And whereas touching the true faith the people are fallen into an Apoſtaſie? And the reaſon he giueth, confirmeth it directly, that it ſhould vndoubtedly fall out and ſo come to paſſe: for hee afterward affirmeth that it commeth of the righteous iudgement of God vpon the reprobate ſaying: *God ſhall ſende them ſtronge deluſion that they ſhould beleeue lies, that all they might bee damned, which beleeued not the truth, but had pleaſure in vnrighteouſneſſe:* which thing if it be wel ſeen into & vprightly waied, it will cõuince the church of Rome, to be of the falſe

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Verſ. 11. 12.

religion and antechriſtian church: and their brauerie of profeſſion, their antiquitie vniuerſalitie and viſible ſucceſſion, to be the ſitting of the man of ſinne in the temple of God, that is the plague and running ſoare of the Church, the damnation of many ſoules, and that now within theſe few yeares, the goſpel teaching the true Chriſtian religion, hath reuealed their Apoſtaſie: and that ſo openly & clearly, as euerie man may ſee it, if he doe not wilfully blind his owne eyes.

3 Now if they ſay that the Church cannot erre, and thereupon build their antiquitie, vniuerſalitie, ſucceſſion &c. Namely, that they muſt needes bee the true Church being ſo actiuely and vniuerſally viſible in their continued ſucceſſion: becauſe it belongeth to the Church vnder the goſpell (as they ſay) to bee as the Moone that neuer is ecclipſed, nor couered vnder a cloud, but alwaies appeareth glorious and beautifull vnto the world: then doe they euidently declare, and proue themſelues to bee the falſe ſinagogue of Sathan, and their religion to bee his deluſions and lies. Becauſe the worde of God doth ſo manifeſtly ſay there ſhall bee an Apoſtaſie and falling away in religion and that the enemie of Chriſt ſhould raigne in the place of Gods temple. And leaſt happily wee ſhould bee deceiued in thus iudging: euen in this one point of their religion that they hold that the church cannot erre, they cõuince themſelues to be Antechriſt, many wayes; eſpecially in that they make the authoritie of the Church aboue the ſcriptures, that they might be iudges of it and not of them. What do they herein more truely

then

then profeſſe to all the worlde, that there ſitteth amongſt them the aduerſarie, that exalteth himſelfe againſt all that is called God: for what is there in the whole world, by which God is knowen or can bee knowen truely and rightly to bee God, and by which God is exalted, and all his honour, truth and word magnified, and his will wiſedome and goodneſſe glorified and worſhipped, but onely the inſpired writinges of the bleſſed booke of God? If they hauing no truth on their ſide to maintayne themſelues to bee the Church of God, they will foiſt in with a braſen face, contrarie to euident ſcripture this vntruth, that the church cannot erre, and thereupon vſurpe authoritie ouer this booke of God, and after it to haue no authoritie, but ſuch as they allow, and to haue no other meaning or ſence, but ſuch as they giue: and ſo God and his holy law, muſt looke for no other name, credite and dignitie, but as it pleaſeth them being men to giue. And ſo againe, God and his word ſhould not bee builders and deſcribers of the Church, but the Church builders and deſcribers of God and his word, doth it not then neceſſarily follow, that they are verie Antechriſt and the ſeate of Apoſtaſie. Moreouer, if Chriſt ſay this Apoſtaſie ſhould bee ſo great, that if it were poſſible [a] the verie elect ſhould bee deceyued. Are not they verie Antechriſt, to make the Church alwaies viſible, and not able to erre? And let the godly Chriſtian reader conſider what vſe there is of theſe rules & precepts. [b] *Beware of falſe prophets, beleeue not euerie ſpirit &c. hereby ſhall you know the ſpirit*

[a] Math. 24. 24.

[b] Math. 7. 1. Ioh. 4. 1. 2. 2. Ioh. verſ. 9.

ſpirit of God, that Ieſus Chriſt is come in the fleſh, is of God: whoſoeuer tranſgreſſeth and abideth not in the doctrine of Chriſt hath not God, &c. Againe there is propheſied of a woman whoſe name is, *A miſterie, great Babilon, the mother of whordoms & abominations of the earth, which is a great citie, which raigneth ouer the kings of the earth, and all nations drinke of the wine of the wrath of her fornication:* And God ſaith to vs, *Go out of her my people, &c.* If the true vſe of theſe ſcriptures teach vs two things, firſt that we muſt trie and iudge the falſe prophets, the ſpirits and whoſoeuer may cal themſelues the Church, by the doctrine of Chriſt expreſſed in the ſcriptures, and that vnder the time of the goſpell, a citie by falſe doctrine ſhould poyſon all nations, and we ought to go out of that citie: how can any man iudge the Citie of Rome, which calleth her ſelfe the mother of all Churches, and vſurpeth ouer all nations, ſeeing that it hath forſaken the truth, and yet claimeth vniuerſalitie & perpetual ſucceſſion viſible, & refuſeth to be tried by the holy oracles of God, theſe rules and Canons of holy ſcriptures, how I ſay can any man iudge otherwiſe, but that it is the verie ſeat of Antechriſt? And in this that it would bee maintained, by ſaying it cannot erre, it erreth moſt apparantly. And therefore that onely is the true Church and houſe of God, whether viſible or inuiſible, [a] which holdeth faſt the true faith, where two or three are gathered together in Chriſtes name, and not that which pretendeth viſible ſucceſſion, and ſaith it cannot erre.

Reuelat. 17. & 18.

a Heb. 3. 6. Math. 18. 20.

4 Howbeit in all this time it was not, as the church of

of Rome would beare vs in hand, that our religion which is that auncient religion of Abraham, had ſuch an eccliſe, that it cannot bee traced in theſe 1600. yeares after Chriſt: for as before the comming of Chriſt, it lay hidde in compariſon of the vniuerſalitie of the whole world, in the houſe and poſteritie of Abraham, and ſometime more then other appearing and ſhining forth, when God made his glorious truth to caſt the beames of light far and wide, at ſuch times as he made his ſaintes glorious by deliuerance as out of Egipt and Babilon: And in ſubduing the Cananites, in proſpering, Dauid, Solomon, Iehoſhaphat, Ezekiah, and Ioſhiah. So in this time of Chriſtianitie among the Gentils, there hath beene as it were an ebbing and flowing, and as I may ſay, a morning and an euening. For the goſpell beginning with ſmall degrees, and like a grayne of muſtard ſeede, was perſecuted by the vniuerſall world at the firſt. And yet preuailed mightely through all thoſe bitter and intollerable perſecutions of the firſt three hundred yeares, in ſo much as in the firſt Chriſtian Emperours dayes, namely Conſtantine the great, when hee ſummoned the firſt generall Councell of Nice, for the cauſe of Arrius, there came 318. Biſhops, and theſe were from all partes of the worlde, Weſt as farre as Spaine, and North in a manner at the verie North Pole. So that all the worlde ſtoode amaſed, at the glorious ſhining of the ſonne of righteouſneſſe in thoſe happie daies. Yet men knowe that reade the ſtories of the church, what whiles that blaſphemous hereticke did worke, how many friends & abettors

he

he had, what great afflictions that good Catholike Biſhop Athanaſius, had,& what perſecution for many yeares together, the true beleeuers endured after the death of that good Emperour, by the ouerſpreading of the Arrians and their followers. Howbeit although that perſecution much afflicted the faithfull, and darkned the beautie of the Church, and many heretickes inuaded them very ſore,and diuers liuing in wilderneſſe and ſolitarie places, deuiſed ſtrange formes and ſeruices of God: yet for the ſpace of ſixe hundred yeares and more, the vniuerſall Church was not ſo much tainted; but God rayſed vp notable pillars of truth and lightes of his church, by whom the truth of faith and ſound religion had all that time a moſt excellent witneſſe. For the Apoſtles ended at the death of Iohn the Euangeliſt,Anno 99. Ignatius liued about Anno 110.hauing beene Iohns diſciple, and Biſhop of Antioch. Polycarpus Biſhop of Smyrna, and Iuſtinus martyr at Rome, Anno 140. Iræneus Biſhop of Lions in France Anno 175. Tertullian in Africke flouriſhed about Anno 190. Origin of Alexandria about Anno 210. Cyprian Biſhop of Carthage Anno 255. Arnobius, 310. Lactantius Firmianus 325. Athanaſius Biſhop of Alexandria in Egypt 340. Hilarius B. of Pictauia in Aquitania,360. Baſilius B. of Cæſarea in Cappadocia, 370. Gregorius B. of Nazanzen.Epiphanius B.of Cyprus,Ambroſe B.of Millain.Hieronymus Stridonenſis,Auguſtine B.of Hippo,Iohn Chriſoſtom B.of Conſtantinop.Poſſidonius, Proſper, Fulgentin Caſiodonus, Gregorius firſt of that name B. of Rome. Theſe & verie many more verie good

good writers, beſide infinite others liued in that firſt 600. yeres and ſom after by whom the light of Gods truth and the pure religion, was defended againſt diuers and ſundrie ſorts of heretikes, and declared by ſermons and godly interpretations of holie ſcripture, which may euidently appeare, euen vnto him that can but read the Engliſh toonge, if hee peruſe the writings of our reuerend Biſhops and teachers of this lande. Firſt the challenge was made by maſter Iewel, in a Sermon preached at Paules croſſe, Anno 1560. the Sonday before Eaſter, that for 600. yeeres after Chriſt our religion might be defended by the writings of fathers and counſels: ſecondlie the defence was moſt truelie and fullie performed, by the ſame maſter Iewell againſt Harding, by maſter Horne againſt Fecknam, maſter Pilkington againſt the man of Cheſter, maſter Punet againſt Th. Martin, as alſo by maſter Noel againſt Dorman, maſter Edward Deering to Hardings reioinder, maſter Calfils anſwer to Marſhals defence of the croſſe, maſter Fulke againſt Allin, Sanders, Briſtow &c. and by the conference in the Tower with Campion, and that of maſter Reinolds with Hart. In theſe and diuers others very notable engliſh bookes, all points of our Chriſtian faith, are not onely maintayned by the writinges of the foreſayde auncient Fathers and Counſels of the firſt ſixe hundred yeeres: but alſo by diuers other wrighters and Counſels followinge in other ages, yea by diuers Papiſtes as the Schoolemen, popiſhe decrees, decretals and hiſtoriographers. But wee doo frankely confeſſe that ſixe hundred yeeres after Chriſt beeing paſt,

the viſible church not ſo well ſeaſoned, nor the true faith ſo openly vniuerſally & faithfully maintained, but more and more decaied, obſcured and darkned: vntill the reuelation of Antechriſt, which hath been ſince Luther. Neither doo we take it to be any derogation to the truth, ſeeing that theſe laſt nine hundreth yeres, were the daies of darknes, and the time of the puniſhment of God, that they which regarded not to know God, ſhould be giuen ouer to lyes and fables, as is before manifeſtly prooued by the ſcriptures. Notwithſtanding in all this time, it was not ſo obſcure & hidden, but that the ſtories of theſe myſtie daies, doe affoord vs ſufficient matter and markes, whereby we may find, where, how and in what ſort, the true faith and religion ſtroue with the fooliſh and vnthankfull hart of man, offering him in all this declining and apoſtatical generations, the ioifull light of truth and the right way of peace and ſaluation, but they would not, but they fought againſt it: and herein I will not ſtande to rehearſe all particulers (which would aske a great volume) but onely mention that which is moſt generall and notoriouſly knowne, vntill this 600. yeeres the churches by eaſt and weſt were in vnitie and the chriſtian faith continued, his vniuerſall and viſible ſucceſſion, but ſhortlie after, by reaſon that Bonifacius the thirde, obtained the ſupremacy ouer all Biſhops & brought it into the ſea of Rome, there grew diſcontentments, which continued vp and downe, vntill Hildebrande came vp about An. 1237. all which time the Greeke church eaſtwarde, held the auncient catholike faith, as we now doo; but by meanes that the Greeks condiſcended

diſcended not to the vnmeaſurable pride of the popes, there was made a ſeperation, and ſo the faith was found onely in the Grecians, amongſt whom it alſo remained, as it may appeare by this that in the time of the counſell of Baſill, about An. 1440. Engenious the fourth in a priuate conuocation at Florence, laboured the grecians to condeſcende to the latin church to allow of purgatorie, of the popes ſupremacie, of vnleauened bread in the communion and of tranſubſtantiation, ſo that the eaſt churches, which containe not only Grecia, but alſo the Ethiopians, Syrians, and many other great nations, did in ſome good meaſure hold out the true faith vntill this time. Now in the weſt parts, there were certain men called Waldenſes or Albigences, and Pauperes de Lugduno, who firſt at Lions in France, and after in diuers other places, as Meridoll and Cabriers and in many townes of the countrie of Piemont, in great numbers ſhewed themſelues, from An. 1160. till the time of Luther, Iohn Wickliefe and his fellowes, and with them the good chriſtians called Lollards did ſhew themſelues in England in the time of Edwarde the third about the yere 1371. and thenceforth and in the time of Richard the ſecond whereof followed great perſecution many yeres. Iohn Huſſe and Hierom of Prage, with the countrie of Bohemia, were famous for the true religion, at the counſell of Conſtance about, Anno 1413. and many yeres after; So that when Luther came vp, he found not the goſpell and true religion without witneſſe in diuers places. Therefore (leauing out Berthramus in France, Iohn Scotus in England, and verie many notable men in

diuers countries, whom God ſtirred vp heere and there, euen in theſe euil daies of darknes, ſom by writing, ſome by preaching, ſome by ſuffering and by death, to giue teſtimonie, in theſe weſt parts, and vnder the Popes noſe) I may boldlie conclude this Chapter with humble and hartie thankes to God, that the religion, which wee holde and profeſſe in Englande, is the onely true auncient catholike and vniuerſall religion, wherein and whereby God hath been truely ſerued and worſhipped, his elect ſaued and the true faith confeſſed from the beginning of the world and namely from Abraham, euen vnto our daies, which is now 5528. yeeres, and the gates of hell could never preuaile againſt it, no power of men ſubdue it, no hereſies ouerthrow it, no wiſdom or learning confute it, no perſecutions deſtroy it, no pollicie nor crueltie ſubuert it, no tract of time weare it out, no changes or ſubuerſions of kingdoms, countries or ſtates ouer whelme it, no lawes, edicts, counſels, canons, curſſes, decrees or decretals, put it down or baniſhe it. *Magna eſt veritas & preualet:* Great is the truth and preuaileth, *Bleſſed be the God of truth:* And herein is fulfilled, that which the prophet ſaith,

a Pſal. 19.9. & 102.27.28. [a] *The feare of the Lord is cleane and endure for euer: And thou, O God, art the ſame, and thy yeeres faile not, the children of thy ſeruants ſhall continue, and their ſeed ſhall ſtand faſt in thy ſight.*

The

The second part; of the newnes *of Poperie.*

CHAP. I.

How the Romiſh ſuperſtition diſagreeth with the true auncient catholike religion and faith of Gods elect, where is declared, 1. How manie waies in this ſort, diſagreement is to bee founde, 2. And that in all the former fifteene articles they diſagree very greatly.

THere are two things, which doo euidently argue, the new and late begetting and birth of Romiſh hereſie. *The Ante-chriſtianitie* or diſagreement it hath, with the pure holie and old faith, which God hath once giuen to the Saints, and the conformitie and agreement it hath with all heretical prauitie. For ſeeing that all men know and the papiſts themſelues muſt needs confeſſe, that it is come foorth, within theſe laſt times of the world (for the face thereof neuer ſawe the ſonne before) if it agree not with the wholſome truth of the inſpired ſcriptures of God, and ſo not of the auncient catholike faith of Gods choſen; but reſembleth and beareth the expreſſe and indeleble charecter, of filthie new borne hereſie: it muſt needs leeſe thoſe dainty terms of vnitie, antiquitie, vniuerſalitie, viſible ſucceſſion and of the olde and catholike religion. And ſo the truth is: For as then the Popes of Rome, became moſt loftie and proud and aduanced themſelues aboue all eſtates, when they vſed in their ſtile, the lowlie termes of *ſeruus ſeruorum*, Seruant of Seruants: ſo ſeaſed they then to bee truely and in deed

Catholike or vniuerſall, when cutting of themſelues from the true vniuerſall church and religion, they tyed the name and honor of Catholicke church to one place, calling it, contrarie to the holie creed: *The catholike church of Rome.* Therefore as I haue in the former part ſhewed the auncient and vnchangeable religion, what it is and how it hath continued vnto this our age, ſo now I doubt not but that it ſhall appeare, through Gods grace to euerie honeſt conſcience of any reaſonable capacitie, not foreſtalled with the preiudice of willful blindnes; that the church of Rome and the religion thereof is not of the ſame generation, & hath no affinitie with God and his truth; but is altogether, earthly, ſenſual and diueliſh. And firſt of the diſagreement it hath with the true faith: that is, what it is not: & then of the agreement, with hereſie, that is, what it is. In the firſt part the reader is to vnderſtand that diſagreement is in diuers ſortes: ſometime direct and plaine contrarie, as light and darkenes: ſometime contradictorie, where one ſaying is the deſtruction of an other, as to ſay: *A man is a reaſonable creature*, and to ſay: *a man is not a reaſonable creature*. Sometime they diſagree by hauing a differing nature, though not ſo directly ſet on againſt an other, as a ſtone, an egge, and a tree differ from a man, ſometime the diſagreement is hidden, and vnderhand, when there is a ſhewe to maintaine the truth in words, and yet in deeds, comming in by ſome hidden and cloſely carried circumſtance, men ouerthrew the ſame truth. As Ioab ſpake with his mouth peaceable vnto Abner, and with his hand he ſmote him vnder the fift ribbe, that hee died. And

2. Sam. 3. 27.

there

there is yet an other difference which is expreſly named in holie ſcripture, that is, whē in a matter taught in the ſcripture definitiuely, men either take awaie ſomething and make it too ſhort or too little, or elſe adde ſomething and make it too long or too great. Whereſoeuer there is any of theſe diſagreements, they cannot be ſaid to be one and the ſame, and ſo the church of Rome, in all points of Chriſtian religion, differing in ſome one of theſe kindes, cannot be ſaid to bee of the true catholicke religion. As in the firſt kinde, the true religion [a] ſaith; *It is the ſpirit of errors and doctrine of diuels, to forbid mariage and to abſtaine from meats.* The ſea of Rome ſay directly contrarie: that by the holie ghoſt and ſpirit of truth, they forbid mariage and to abſtaine from meats. In the ſecond kind the true religion ſaith: [b] *A man is iuſtified by faith without workes:* they ſay, *A man is not iuſtified by faith without workes.* In the thirde kind the true religion ſaith: [c] *Ieſus Chriſt hath by himſelfe purged our ſins:* they ſay we are purged alſo, by ſatiſfaction, purgatorie, indulgences and diuers other things. In the fourth kinde the true religion ſaith: that [d] *the woorde of God is able to ſaue our ſoules.* The ſynagogue of Rome do ſo ſay alſo in words, but in deed they cut the throat of Gods word, by equalling or preferring of traditions, canons, decrees, decretals and humaine cuſtomes, euen as Chriſt [e] ſpeaketh of the phariſees (who alſo in woords pretended Gods woord) that they *make the woord of God of no effect or authoritie by their tradition.* But as touching the laſt diſagreement, that ſhameles whoore of Babilon, diminiſheth and taketh from Gods word, when they keepe the cup from

a 1. Tim. 4. 1. 2. 3.

b Rom. 3. 28.

c Heb. 1. 3.

d Iacob 1. 21.

e Matth. 15. 6.

from the comon people: and adde vnto Gods word, when they cauſe the ſacrament to be lifted vp and adored: and verie many ſuch things they doo. Therefore if I ſhew that in al parts of religion they diſagree from the truth in one of theſe kinds: it will be ſufficient, to prooue, that their abhominations are nothing ſauouring, of the true auncient religion.

2. And this I will do (God willing) in two ſorts: Firſt in this Chapter, by ſhewing how they diſagree with the articles taught out of Gods word in the former part; and ſecondly in the next Chapter, howe diſſent, from the doctrin of S. Paul, & S. Peter, (whō they ſay to haue bin at Rome and to bee planters of that church) & in this firſt I muſt deſire the reader, to looke vpon euerie article as before cap. 2. and he ſhal eaſilie ſee the diſagreement, for I wil but a little open and briefely point out their error, and the diſagreement will bee manifeſt of it ſelfe. Marke therefore (good Reader) what I ſay, and be not partiall. And firſt of all they ſeeme to be neereſt the truth in (that which I haue placed for the firſt article) the faith and doctrine of the trinitie, and in words ſpeake verie diſtinctly both in Canons, decrees, decretals, and alſo in other writings: So that ſome notable learned men hold them ſound in this matter; and others goe further, that by this and one or two more, they would draw them into the holie communion of Saints. But if in theſe they are (as Ioab onely in words, and that their hands ſtrike through this doctrine, ſo that in the harts of men this doctrine cannot liue, becauſe they are taught and beleeue and doo ſuch things as ouerthrow the ſame; then are they not to bee helde and reputed

reputed ſound in this article. And firſt touching the the vnitie in the godhead, whoſoeuer giueth that to any other thing, which is natural and eſſentiall vnto god, he maketh that other thing to be god; & ſo conſequently if the ſea of Rome do ſo to any creature, they make mo gods then one. But that they aſcribe to creatures that which is proper & eſſential to God, may be ſeen in three things. Firſt in the virgin Marie & the Saints, firſt they [a] cal her the Queen of heauen. *Mater gratiæ, mater miſericordiæ*, mother of grace and mother of mercie, *domina angelorum* lady or miſtres ouer the angels; *princeps mundi & regina*, prince and Queen of the world; & they ſay vnto her. *Virgo ſingularis inter omnes, malis nos culpis ſolutos, mites fac & caſtos &c. O virgin ſinguler amõg al, make vs being freed from al faults, gentle & chaſt, giue vs a pure life, prepare vs a ſafe way, that ſeeing Chriſt we may alway reioice together*, & vnto her & Io. the euangeliſt they pray. *Vobis duobus ego miſerimus peccator &c. vnto you two I a moſt miſerable ſinner comẽd this day my body & my ſoul, that at al houres & momẽts you wold vouchſafe to be my ſure keepers & deuout interceſſors vnto god*, vnto Peter they ſay. [b] *Solue iubente deo terrarũ, Petro, catenus &c. looſe O Peter by Gods cũmand the chains of the earth, who openeſt the heauenly kingdoms to the bleſſed.* of Frances the minorite they ſay; [c] *cordiũ vidit arcana, he ſaw the ſecrets of the harts, al things created were obediẽt vnto him: they which hold the leading of bleſſed Frãces cannot be ruled by the darknes of error, & by the light infuſed grãted him of god, men are ſo enlightned that the cõſcience of one man is naked to an other.* Now if it be properly apertaining to theuerlaſting being & al ſufficiẽcy of god, as his word teacheth

a Hone in laud. beat. vir. Mar. ad vſum Rom.

b Miſcate Roman. S. Aug. S. Pet. ad vincent Alleluia.

c Lib. confor. mit. Franc. ad vitam xli. lib. 1. funct 4. & lib. 2. funct. 3.

teacheth, to be gouernor of the world, Lord of angels father of mercie and grace, to make a man gentil, chaſt and pure in life, to be euery moment keeper of bodie and ſoule, to open heauen, to know the harts, to whom all creatures are obedient; Then it followeth, that ſeeing by their cuſtome of praier and otherwiſe they giue theſe things to the virgin Marie and to Saints they vnderhand ouerthrow the doctrine of one God, and make many Gods. And when they make [a] Saints patrons of countries (as Peter & Paul ouer Rome) and healers of diſſeaſes, (as Iob to cure the ſcabbe) what other thing do they, but (as the heathen did) make ſeuerall Gods for ſeuerall offices. Secondly this making of many Gods may be ſeene in the Pope. For of him they ſay [b] *De iudicio ſummi pontificis diſputare non licet:* it is not lawful to diſpute of the iudgement of the hieſt Biſhop. [c] *Non homo ſed Deus ſeperat quos R.P.* not man but God ſeperateth, whom the Biſhop of Rome ſeperateth &c. which is declared by the gloſe that hereof he is ſaid, *Habere celeſte arbitrium, & ideo etiam naturam rerum immutat &c.* to haue an heauenly iudgement, and therefore alſo he changeth the nature of things, applying the ſubſtantial of one thing vnto an other; he can make of nothing ſomthing, and the ſentence which is nothing he maketh ſomthing, in thoſe things he wil, his will is to him in ſteed of reaſon, neither is there any man that can ſay vnto him, why doſt thou ſo? for he can diſpenſe aboue law, he can make iuſtice of iniuſtice by correcting the lawes and changing them, and he hath the fulnes of power. But I will not load the reader with that which here might bee alleaged onely

a Teſt. Rein. Reuel. cap. 2. ver. 22. Compendium corterta. D. Ioh. Bunder. tit. 23. Arti. 11. Non viſit quis diuum Iob, vt ſcabie careat.

b Gratian. decret. pars 2. cauſ. 17. queſt. 4. cap. Si quis & nemini. Greg. decretal. lib. 1. de tranſlat. Epiſc. tit. 7. cap. 3. Gloſſ. 16.

onely, I desire him to consider, whether the Pope doo not herein arrogate the power and maiestie of God. For what can be said more of God, then that we may not dispute of his iudgement, that hee hath the heauenlie iudgement & power to giue sentence to change the nature of things to make nothing something, to make iniustice iustice, to dispence with law, and to haue such fulnes of power that his wil is lawe and reason and no man can say why dost thou so? is such a thing the gift of God to any man? doo they not make the Pope another God, or els a fourth person in the Trinitie? The third thing is the sacrament, wherin this blasphemie of making pluralitie of gods is also to be seene. For when they say Cstrists bodie in the sacrament, consecrated, at one time in a thousand places, or if it shonld happen ouer all the world, that then in all those places is one, & the same Christs bodie, & that realie trulie and wholy, & yet the scripture teacheth he is truly, really & wholie at the right hand of his father in heauen, let wise & learned men consider, wheather this be not to make a new God of the manhood or body of Christ to giue that to his manhood, which belongeth to his Godhead, of which it is said: * *He is in the heauens, he is in hell, and he is in the vtmost part of the sea*. Againe when they say of the priest in consecrating (when they speake best) that he maketh the bodie and blood of Christ, do they not giue vnto him more then the power of a creature. And yet being not content with this they feare not to adde and to say: [a] *Sacerdos est altior regibus, felicior angelis, creator creatoris*. The preest is hier then kings, happier then angels, and creator of his

* Psal. 139. 7.

[a] Sermon. discip. ser. 111.

creator. Tel me if this be not to make the prieſt God, & more then God: for greater is he that maketh the creator, then he that maketh the creature. If any man miſlike this collectiō, let him in his conſcience only waie this whither that by this tranſubſtantiation, they do not make a bable or a toy in ſteed of God, when they can make him at their pleaſure with the intēt of the church: which will be as much againſt this article as can be, for verely if they beleeued there were a God, and conſidered what belongeth to his glorious maieſtie, they would not thus preſume & exalt them ſelues and thinke him or his manhood at their commandement. As touching the trinitie, in words they ſay: [b] *Firmiter credimus & ſimpliciter confitemur &c.* we firmely beleeue and confeſſe, that *there is one onelie true God, euerlaſting, infinit[c] vnchangeable, incomprehenſible, omnipotent & ineffable the father, ſon and holy ghoſt, three in perſon, but one in eſſence &c. this holy trinitie, according to the comune nature is vndeuided, & according to the perſonal properties diſtinct.* All this ſoundeth wel; but alas it is but as ſaint Paul ſaith: [c] *They profeſſe they know God but by their works they deny him.* For in ſetting vp the rood and croſſe in the churches and in glaſſe windowes to be crowched vnto, where they make God the father like an old man, and God the ſon like a yong mā, & the holy ghoſt like a doue: by their deeds they ouerthrow that which they ſay they firmly beleeue: For if they beleeued that God were exceeding all meaſure, in comprehenſible and vnſpeakable: then would they not dare, to draw him out and ſet him forth by an engrauen image, which can in no part repreſent his deuine & infinite[d] glory.

b Greg. decretal. tit. 1. cap. 1. firmiter credimus.

c Tit. 1. 16.

Rom. 1. 23.

Againe

Againe how can the common people, or almoſt any the ſtaydeſt man in the world (eſpecially if he come with deuotion to worſhip that image) but that in beholding the ſame, he ſhal haue in his mind, an inpreſſion, of an earthly and viſible ſhape and likenes to be in God. and when he ſeuerally ſeeth theſe three pictures & images, how can he auoid the imagination, that theſe three perſons in the godhead, are as three ſeperate perſons of men among vs, as of Peter, Iames and Iohn, which is contrary to their ſayings, that this trinity in regard of the comon nature vndeuided, as we may ſay in nũber to be one & the ſame. And this is vtterly cõtrary to the catholike religiõ, to haue ſuch a vile imaginatiõ of god & of his inuiſible & vnſpeakable power as you may read in the olde teſtament in theſe words: [a] *take good heed to your ſelues: for ye ſaw no image in the day that the Lord ſpake vnto you in Horeb out of the midſt of the fire, that yee corrupt not your ſelues, & make you a grauen image, or repreſentation of any figure, whether it be the likenes of male or female &c.* & in the new teſtamẽt: [b] *For as much as we are the generation of God, we ought not to thinke that the godhead, is like vnto gold or ſiluer, or ſtone, grauen by art & inuention of man.* In the ſecond article the diſagreement is, that they of the ſea of Rome, make not God the cauſe of cauſes; but tyeth him to ſecond cauſes, and that his [c] eternal coũſel reſpected mens works, & determined according to works forſeene: and [d] would haue al men to be ſaued, *quantum in ſe eſt, as much as lyeth in him*, and they ſay, *Sicut preſciuit & predeſtinauit quæ ipſe fecit &c.* [e] *As he foreknew and predeſtinated the things he did, and gaue vs to doo: ſo hee foreknew onely and did not predeſti-*

a Deut. 4. 15. 16.

b Act. 17. 29.

c Teſt. Rhem. a note, Rom. 9. ver. 11.

d Nic. Dorbet diſtinct 41. Artic. 2.

e Gratian pars 2 cauſ. 23. Q. 4 ca. Nabucho.

predeſtinate, the things which neither himſelfe did, neither required that we ſhould doo &c. without doubt all thinges which God forknoweth ſhall be, ſhalbe done in deed, but ſome certaine of them proceed from free will. In which you may ſee all theſe points contrarie to the true faith: Firſt, free will is made authour of ſome things and God onely forknoweth it: 2. Gods wil is debarred to haue to do in thoſe things he commandeth not: 3. That hee decreeth onely the elect, and onely forſeeth touching the reprobate: Laſtly that his wil was to ſaue all men as much as in him was, as if they ſhould ſay, if he had been able. All theſe do limit the hie and vnſearchable counſell of him which is the cauſe of all cauſes, and ſetteh the wil of man in the foreſight of God to be his inſtructor; moſt contrariant to the holie religion of Gods elect, which humbly confeſſe vnto God, in the olde Teſtament, thus: [f] *O Lord I know that the way of man is not in him ſelfe, neither is it in man to walke and to direct his ſteps,* and in the new, thus: [g] *Thou art woorthie O Lord, to receaue glory and honor and power: for thou haſt created all things, and for thy will ſake they are and haue been created.* Touching the third article, the conſpiracie of Rome do accurſe the true religion: namely [a] *If any man ſay that mans free will, being mooued and ſtirred by God, doth nothing at all, worke together, by aſcenting to God, as he ſtirreth and calleth, whereby he doth frame & prepare himſelfe to obtaine the grace of iuſtification:* and againe, [b] *If any man ſay, all woorkes which are done before iuſtification, whoſoeuer they be done, to be truly ſin, and deſerue the hatred of God,* and therefore they ſay that [c] *It is in mans owne free wil & election to be a good tree*

f Hier. 10. 23.

g Reuel. 4. 11.

a Concil. trident ſeſſ. 6. canon 4.

b Canon 7.

c Teſt. Rhem. in Math. 12.

tree or an ill tree, and againe. *Such works as are done before iustification, though they suffice to saluation, yet bee acceptable preparatiues to the grace of iustification, and such as mooue God to mercie*, and againe: [d] Cum peccator facit quod in se est, meretur de congruo iustificari &c. *When a sinner doth that which in him is, he deserueth of congruitie to be iustified, or after a sort, by the* [e] *beseeming or becoming of the diuine liberalitie.* Heere thou seest three thinges of Poperie contrarie to the christian veritie: First that mans hart is not altogether & vniuersally corrupted by Adams fal: Secondly that Gods grace doth but stir vp and mooue mans free will, and thridlie by congruitie the workes before faith diserue and prepare vnto grace and please God. And they haue yet a fourth namely that; [f] *The virgin Marie was not conceiued in sinne.* Certes al these are contrarie to the true religion; which in the olde Testament saith: [g] *All the imaginations of the thoughts of mans hart are onely euil continually:* and in the new; [h] *we are not sufficient of our selues to thinke anie thing as of our selues, but our sufficiency is of God.*

ver. 33. in marg. & in Act. 10. ver. 2.

d Nich. Deorhel distinct 41. sent. 1. Artic. 1.

e Condosentia diuinæ liberalitatis.

f Concil. trident. sess. 5. Apendix.

g Gen. 6. 5.

h 2. Cor. 3. 5.

As touching the fourth article, howe we are deliuered from the corruption & damnable estate, wherinto we fell by Adams transgression: There be many waies and religions forged, in the great cage of Antechrist, ful of vnclean birds: out of which, as out of the botomles pit, come great swarmes of locustes, bringing with them a mist and cloud of darknes, which hideth all godlines and true religion. But to leaue out verie many deuises till another place, I onely wishe the reader, to cal to mind, the holie Eremits, Munks, Friers, and Nuns, and namly amongst the manifold broods

broods, one Frances, and an other Dominick. This latter bread the religion of the obseruant preaching black friers, & the former the deuout host of the beggerly minorites, and out of these two many seckes of diuers rules & names of religions, who by their vow and streight obseruation, by them deuised, set downe diuers rules to subdue this corruption and to obtain eternall life, therefore they are by an excellency of speech called by the name[a] of religion or religions, & al other are called seculer, because they renounce the world, and by fulfilling of three perfections, which they obserue, that is to say. *Pouertie, chastity, and obedience*, (by which they are compared vnto angels) the blessed crown, which is giuen vnto such (as they say) they shal obtaine, euen the special reward of the learned, being presented vnto Christ in the heauenlie kingdom. And the opinion & deuotion of these religions grew to be so highly esteemed of men, & their life to be so angelical, that in steed of christ & his merits, men would leaue al things whatsoeuer to follow them; ye the very coule & garment of Frances, was thought to be of such vertue, that some [b] noble men, som very learned of those times, haue taken order to be buried in them, yea & they are not afraid [c] to compare him with Christ in al things. Therfore you may perceiue they had forgotten the true religion & way of saluation which is in christ; [d] in the old testamēt is called the *seed of Abrahā, in whom al the families of the earth were appointed to be blessed*, and in the new testament he is called, [e] *the way, the truth, & the life*; and the rule of this religion is, that [f] *that whosoeuer beleeueth in him should not perish but haue eternal life.* Therefore here

a Gratian decret. pars 2. cauſ. 19. Queſt. 3. Bonauentur. de profectu religioſ. Antho. de Rampegol. fig. Biblia. Catholicon a Iohan. de Ianua, in virgo.

b Ioh. Sleiden lib. 12.

c Iere. Bouch. in his conformities.

d Gen. 12, 3.

e Ioh. 14. 6.

f cap. 3, 16.

here is no agreement betweene theſe popiſh religions, and the true ancient and catholike religion, ſeeing they teach many other waies to heauen, beſide that which God hath taught vs to be the onely way for all the families of the earth to be bleſſed.

Concerning the fift article, theſe baſtardly counterfeites of Rome are more like the ſtrange beaſt of Arabia and Ethiopia, then the obſeruers of the true religion. For they greatly wound the doctrine of Chriſtes perſon vnder a colour of honouring him, and they ouerthrow his mediatorſhip by pretence of deuotion. For while they giue godly honour to his bodie in the ſacrament, and make him to be a verie man vnder the formes of bread and wine, inuiſible & in all places where the prieſt doth conſecrate, doe they not make him a man in fanſie, to haue an heauenly bodie, in no part to bee like a true naturall man? doe they not hereby make him to haue but one nature which is God, or els that the manhood is ſwallowed vp or confounded with the Godhead? for it is the nature of God and not of man to bee inuiſible, incircumſcriptible, and in many places at once: therefore in ſtead of the ſeede and ſonne of Dauid and Abraham, they teach vs to beleeue they cannot tell what. But as touching his office, all men know, how many mediators and interceſſors they call vpon beſide Chriſt, (*Though* [a] *Gods word ſay there is but one mediator*) *Marie, Peter, Paul, all the Apoſtles, martirs and fooliſhly canonized Saintes, are made mediators.* Then againſt Chriſts ſacrifice (by whoſe perfection all ſacrifice ſhould ceaſe as [b] God teacheth) they haue a new deuiſed ſacrifice for quicke & dead,

[a] 1. Tim. 2. 5.

[b] Heb. 10. 18.

they haue masses, diriges, pilgrimage, shrift, penance, purgatorie, indulgencies, satisfaction, merite, deuout obseruations, numbring of prayers, Auemaries, creedes, fastes, almes, workes of supererogation, vowes, vestementes, crosses, tapers, relickes, shrines, ointinges, coniurings, and I know not what other trumperie, and beggerly rudimentes of this world, by which they wold make perfect the works of Christes mediation, for our redemption righteousnesse and saluation. Which the more they be aboundant and ouerflowing, the greater is their disagreement with the true religion of God: which teacheth in the old testament, thus: [a] *God laide vpon Christ the iniquitie of vs all, namely, that hee was wounded for our transgressions and broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed.* And in the new testament, thus: [b] *The bloud of Iesus Christ his sonne cleanseth vs from all sinne.* Now if Christ bloud cleanse vs from all sinne, and by his stripes wee bee healed; alas what neede we make so much adoe? why doe we forsake the [c] lambe of God which taketh away the sins of the worlde with the sure mercies of Dauid, and seeke after vaine thinges in which there is no helpe? why should we commit these [d] two euils to forsake God the fountaine of liuing waters, and to digge vnto our selues pittes, euen broken pittes, which will hold no water?

a Esai. 53. 5. 6.

b 1. Ioh. 1. 7.

c Ioh. 1. 24. Esai. 55. 1. 2. 3

d Hier. 2. 23.

In the sixt Article, the oppositio is plaine and apparant, for although they whom Christ teacheth say, that all [e] righteousnesse taught by workes is but dunge in comparison of the doctrine of righteousnesse

e Philip. 3 4.

nesse which is by faith onely: yet they of this whoorish Babilon deny it, and [f] make *faith with hope and loue the formall cause of our righteousnesse*, they make an inherent righteousnesse: And affirme directly, that a man is not iustified by faith onely, but also by workes. Is not this a verie great disagreement, where as the true religion teacheth the Church of God to say: as in the olde testament, thus; [g] *Enter not into iudgement with thy seruant, for in thy sight shall none that liueth be iustified.* And in the new testament thus, [h] *There is no difference for all haue sinned, and are depriued of the glorie of God: and are iustified freely by his grace, through the redemption that is in Christ Iesus: whom God hath set forth to bee a reconciliation through faith in his bloud &c.*

[f] Antidigma Colonien. cap. de iustificat. & per quas causas. Concil. Tridentin. sess. 6.

[g] Psal. 143.

[h] Rom. 3. 23. 24. 25.

In the seuenth Article, there are three contradictories of the lying & erring multitude of Rome, vnto the true religion. For they [i] say that *Concupiscence in the regenerate after baptisme is no sinne*, although they confesse Saint Paule calleth it sinne. 2. That there is *nothing in him displeasing God, but he is pure, innocent and immaculate.* 3. *A iustified man can keepe all Gods commaundements.* If these men had learned and beleeued the true religion, they would not dare to speake so directly contrarie to truth, seeing God teacheth far otherwise. First in the old testament where the church is directed to say [k]: *Wee haue bin all as an vncleane thing, & all our righteousnes as filthy clouts.* And in the new testament, [l] *If we say we haue no sin, wee deceiue our selues and truth is not in vs.* Which two places being spoken of the people being by the sacrament of initiation (or Baptisme) entred

[i] Concil. Trident. sess. 5. & sess. 6. canon. 18. & 25.

[k] Esai. 64. 6.

[l] 1. Ioh. 1. 8.

into the Church, do ſhew plainely that original corruption is a ſinfull matter in the fleſh of the regenerate, by which they are made vnable to doe any one worke perfect, much leſſe to doe all Gods commandements at all times, in thought word and deede, a thing which euerie mans owne conſcience doth teſtifie, if he bee not too much beſotted with the looking vpon his fruitleſſe peacockes taile. In the eight Article they make additaments, namely that [a] good workes are alſo cauſes of the encreaſing of iuſtification, and truely *deſerue eternall life and encreaſe of glorie, and that the obſeruing of the commandements of God and the Church, are the condition of the promiſe of eternall life, to which the iuſtified man is bound if he will be ſaued.* By which while they robbe Chriſt of his merits, and giue more honour to the corrupt life of man, and leſſe to the redeemer, and lay an other burthen vpon Chriſtians, then that which God layeth, and ſuch as no man can beare: they leade themſelues ſo farre from religion, that either by a vaine hope of that which is not, they forſake their owne ſaluation: or els by a greeuous deſperate downe-fall, finding themſelues (as the truth is) vnable to fulfill the condition, they lay themſelues open to euerlaſting perdition. But God alloweth no ſuch additamentes, where he teacheth vs in the old teſtament to ſay vnto him: [b] *Thou art my Lord, my well doing extendeth not to thee.* And in the new, [c] *When ye haue done all thoſe things, which are commanded you, ſay wee are vnprofitable ſeruants &c.* And the condition of fulfilling the commandements, is called [d] a *yoke which neither we nor our fathers were able to beare*: and if it were poſſible

a Concil. Trid. ſeſſ. 6. canon 24. 33. 20.

b Pſal. 16. 2.

c Luc. 17. 10.

d Act. 15. 10.

possible to doe the commandements, yet the holie Ghost telleth vs, that [e] *if righteousnesse bee by the lawe, then Christ died without a cause.* [e] Gal.2.21.

Against the ninth Article the Romists do diuersly oppose themselues, shewing themselues to bee of no religion. For first they adde the commandement of the church, making it equall vnto Gods written worde, saying: [f] *They which receiue not indifferently their Canons, they profitablie effectually and to purpose holde or beleeue, neither the catholike faith, nor the foure holy Euangelistes.* They adde moreouer, that [g] *all the decretals & constitutions of that sea, yea though it decree things scarce to bee borne, yet must they bee borne with a godly deuotion, though there bee* (as [h] they say in one booke of decrees) *aboue* 3000. Againe, they say that [i] *Traditions pertaine to faith and maners, and that they doe receiue and embrace them with equall godly deuotion and reuerence, as they doe the holy scriptures.* Lastly they set the Church before the scriptures, as that by [k] it the scriptures are so farre *made knowen to all Christians, as they are not bound so to take them, vnlesse by the authoritie of the Church they knew them. And that the authoritie of holy scripture dependeth and hangeth vpon the iudgement of the vniuersall or catholike church, and that there are many vnwritten verities left by Christ and his Apostles to be beleeued and obeyed vnder paine of damnation.* Here is the mouth of blasphemie, if wee may beleeue the vndoubted word of God, how hee teacheth vs to esteeme of the holy scriptures and of the Church: for in the olde Testament hee saith: [l] *To the law and to the testimonie, if they speake not according to this word, it is because there is no light in them.*

[f] Gret. decret. pars 1. dist. 20. cap. de libellis.

[g] Distinct. 19.

[h] Decret. abbreuiat. in versibus.

[i] Concil. Trident. sess. 4. decret. 1. pari pietatis affectu & reuerentia.

[k] Test. Rhem. note vpon. Gal. 2. verse. 2. & 6.

D. Smith briefe treatise. cap 2. & 3.

[l] Esai. 8. 20.

a 2.Tim.3.13 And in the new: a *The holy ſcriptures are able to make thee wiſe vnto ſaluation &c.* Let then euery wiſe man iudge, that if the ſcriptures bee able to make a man wiſe vnto ſaluation, and that there is no light (that is to ſay knowledge of truth and godlineſſe) in them, which agree not to the holy ſcriptures, what canons, decrees, decretals, traditions, or vnwritten verities, can haue any authoritie, vnleſſe they agree to the written word of God? or that they can containe in them any thing not written in the ſcripture, which is of neceſſitie to ſaluation, or which not to doe or beleeue is damnation. Againe, how can the ſcriptures take their authoritie from the church, ſeeing that the church is of no light, vnleſſe it bee found agreeable to the ſcriptures: and therefore no church except it bee approued by the ſcriptures, and ſo the ſcripture is iudge ouer the church and not contrarie. And if (I ſay) the ſcriptures can make a man wiſe vnto ſaluation: it is the greateſt follie in the world to clogge the people of God with ſo many thouſand of needles, canons, decrees, decretals, traditions, and vnwritten (falſely called) verities, and ſo make the light and eaſie yoke of Ieſus Chriſt moſt heauie and burdenous. If theſe diuiliſh blaſphemies were true, alas who could be ſaued? For who was euer found that did or could doe all the foreſaid Canons and traditions? Therefore in them is fulfilled which is

b Math.23.4. ſaid by the Lord of Hypocrites, b *They bind heauie & greeuous burthens not to be borne, and lay them on mens ſholders: but they themſelues will not moue them with one of their fingers.* Let vs abandon therefore theſe painted ſepulchers and enemies of all true godlineſſe, which

which burden Gods houſe with ſuch great volumes of new laws made by men, contrary to the true faith & religion: when God telleth vs expreſſely that his law written in his word, is perfect and *conuerteth the ſoule, and that to it nothing is to be added or taken away.* [c] Pſal. 19. 7. Deut. 4.

In the tenth Article, the contradiction is manifeſt to the whole worlde; for all men ſee that they reſtraine the worde Catholike to one place, and that the whole Church ſhould be ruled by her ſquare, & the whole vniuerſall worlde made catholike by one citie: wheras one city cannot be the vniuerſal church of the whole world, which containeth the meaneſt and ſmalleſt part of the whole. Beſides this, they doe not hold & profeſſe the onely true & catholike faith, but do moſt earneſtly, fearſely and cruelly perſecute Chriſt & his members, & ſtand only vpon vain titles of antiquitie, vniuerſalitie, viſible ſucceſſion, & other falſe grounds, which are common to all the wicked & pagans, & which notwithſtanding their brags, can not be found in their ſinagogue and profeſſion. And as is their faith, ſuch is their preaching, mans traditions and deuiſes, altogether ſtrangers from the life of God: & their ſacraments (as they handle the matter) are not only ful of vnclean mixtures, but alſo peruerted & without authority from God. All which, to him that conſidereth, will bee found true, in the examination of the articles going afore & following after: namely that they haue nothing (in doctrine or practiſe) of the nature of the true Church of God, nor yet thoſe viſible marks which do indeed & truely ſhew, diſcerne and make knowne the true church and chaſt ſpouſe of Chriſt.

In

In the eleuenth Article there need but few words, for when they worshipe the Roode and other idols, relickes of Saints and the sacrament, and when they pray to the virgine Marie, to the Apostles, and all canonized Saints of that sea: euerie man may by & by perceiue that they worshipe not God onely. And if they would shift vs off with their blind distinction of Latine *doulia* & *hyperdoulia*, it is not the daliance of termes that can helpe the matter, except the word of God made such a difference. Againe, they themselues [a] teach, that *latria*, which themselues say is a worshipe due and proper to God alone, may be done and might lawfully be done to these: namely, *to the trinitie of the persons diuine, to the three Angels whom Abraham saw, to the doue appearing vpon Christ, to the voice of the father, to the wordes of the holy scripture, in as much as they proceede from God, to the manhoode of Christ vnited to his Godhead, to the crosse of Christ, to the image of Christ, to the sacrament of the Eucharist, to the garments, nailes and speare of Christ.* If here the proper honour and worshipe of God bee not giuen to creatures, and that these things be not disagreeing to the holy and ancient religion, allowed by God: I know not what is. Let it be tried by that which God saith in the old testament: [b] *Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me.* And in the new Christ speaketh in the minde and meaning of the old: [c] *Thou shalt worshipe the Lord thy God, and him onely shalt thou serue.*

[a] Preceptorium Nider. precept. 1. cap. 6. Latria idem est quod seruitus Deo exhibita &c.

[b] Psal. 50. 15.

[c] Math. 4. 10.

In the twelfth Article there are many disagreementes of Romish superstition and idolatrie, from the true catholike religion. First in the generall nature

ture of a sacrament they add a further power, namely *that the sacraments containe grace, & giue grace, and* [a] *that of the worke wrought, yea and this alway and vnto all, on the part of God; and that without them, or the vow of them a man doth not receiue of God the grace of Iustification, and that the intent of the Minister is required, at least according to the generall intent of the Church.* In which are two manifest cut-throats of the nature of a Sacrament: for by conteyning grace &c, vnderstanding that grace is in the outward signe, and so by the only outward ministerie, as it is wrought by the Minister grace is giuen: this maketh it more then a signe and a seale of the couenant, and giueth that to the outward signe & worke wrought of man, which is due to the spirit of God. And secondly the necessity of the Priests intention is made an efficient, bearding & outfacing the institution of God: as though that the being of the Sacrament, depended not onlie and wholly vpon Gods ordaining and institution, but that it must haue the intent of the minister, to make it a Sacrament. And here they are to be vnderstood of the Sacraments of the new testament: therfore let vs heare how God in the new law of the gospel doth teach the contrarie. For he applyeth the vertue of both Sacraments to the spirit saying: [b] *By one spirit are wee all baptized into one body, whether wee be Iewes or Grecians, whether wee be bound or free, and haue beene all made to drinke into one spirit:* therefore the power is not in the outward signe or worke, but onlie in the spirit, because that, [c] *the diuersities of gifts come of the same spirit, and he distributeth them to euerie one seuerallie as he will.* And as for the Priests intent,

a Concil trident sess. 7.

b 1. Cor. 12. 13

c Ver. 4. & 11.

a Ver. 6. he ſaith in the ſame chapter. [a] *There are diuerſities of operations, but God is the ſame which worketh all in all.* If then God worke all, where is the ground of the Prieſts intent, and if the ſpirit diſtribute as hee will, where is the worke wrought, &c? There is yet a third addition, namely that they lay vpon theſe ſacraments, the grace of iuſtification, which God ſaith euidently, is imputed to faith without any workes, euen as [b] *Abraham beleeued God, and it was imputed to him for righteouſnes.* Secondly, for the number: the preſuming ſea addeth fiue, matrimonie, orders, confirmation, penance, & extreame vnction, not one of them hauing the true nature of a ſacrament, for they are no where ordeined and commaunded of God to any ſuch purpoſe, except we would childiſhly ſay as they doe, namely [c] that hee ordained confirmation, when he laid his hands vpon children, and ſaid, ſuffer little children to come vnto me, and orders when he ſaid: *Doe this in remembrance of me*, & penance when he ſaid to leapers: *Go ſhew your ſelues to the Prieſt*, and extreame vnction; when hee ſent his Apoſtles to anoint and heale the ſicke, & that he made matrimony a ſacrament when in the wombe of the virgin M. he would ioyne our nature to the diuine, in the vnity of perſon, &c? So might wee make a multitude of ſacraments, *making of clay to heale the blind, his ſtooping downe to the ground to write, waſhing his Diſciples feet*, and many ſuch like. Thus might we play the fooles with *Guilhermus Durandus* in his *rationale diuinorum*, turning all things into myſteries, & make trifling and prophane ſport, with the ſchoole men, turning vpſide downe the true ſence of holy ſcripture, by allegoricall,

b Rom. 4. 1, 2, 3 11. &c. Gal. 3. 6.

c Manipul. curat. cap. 1. de inſtit. ſacra.

goricall, morall and anagogicall interpretations, and when we haue done; come as neere the meaning of God, as the eaſt is to the weſt. But if they be ſacraments ordayned of God for his Church, they ought to bring forth the commaundement of God, ſuch as is for Baptiſme: [d] *Baptize in the name of the Father, the Son and the holy Ghoſt:* and for the Lords ſupper. *Do this in remembrance of me.* Secondly, let thē ſhew out of Gods booke, the ſigne in penance, and the reſt that they pertaine, to the generall couenant of grace and promiſe of Chriſt. As that matrimonie is anie more but a ſimilitude or allegorie, or that confirmation was any more but the taking of the children vnto him at one time, to bleſſe them particulerlie, or that orders is any more but for the grace of the eſtate of the miniſtrie: & their vnction was but for the bodie that they might liue, and not for the ſoule at the very point of death: therfore here is great preſumption to father vpon God, their owne beaſtly inuentions. Thirdly, in that which is ſpeciall in either of the two ſacraments they commit very great abſuidities, by moſt ridiculous & idolatrous additaments. Firſt, in Baptiſme, they thruſt in a ſtrange [e] *Catechiſing & a filthy exorciſing.* In the firſt they put the finger in his eare, to ſignifie that his eare ſhould be apt to heare Gods word, and ſpit in his mouth, that hee may be prompt to ſpeake of faith. 2. He croſſeth him in his breaſt, that in breaſt & mouth he confeſſe the faith of Chriſt, & croſſe him in the forehead, that he be not aſhamed of the faith of Chriſt. 3. He putteth ſalt in his mouth, ſignifying wiſdom. His filthy exorciſme is to coniure the diuell that he depart frō the ſoule of the party to be baptized, & giue place to the holy ghoſt.

d Math. 28. 19. 1. Cor. 11. 23.

e Looke Manipul. curat. c. 8. de Anc. Bapt.

And in baptizing they make three other croſſes in declaring wherof, I am loth to defile this paper, they are ſo fooliſh & ſo greatly derogatorie to Chriſts holy inſtitution: for on the one ſide they daſh baptiſme out of countenance, with ſo many goodly ſhewes & vſes: and ſecondly they blaſpheme God to coniure, eſpecially in the place & time of Gods worſhip: but one bable I may not omit, that they [a] giue baptiſme ſuch a power to make a ſpirituall coſonage, namelie, that it hindreth matrimonie & breaketh a contract. See here if Antechriſt preſume not as God, nay aboue God: for they make that vnlawfull, [b] which God hath made *honorable among al men, & put a ſunder thē whom God hath coupled together.* But yet there are more abhominations, & heretical preſumptions. For in the ſacrament of the Euchariſt, they amende the ſigne, and put water to the wine: ſecondly, they take away one of the ſignes from all the communicants ſauing him that maketh the ſacrament: thirdly, they driue away both the ſignes altogether by their fiction of tranſubſtantiation, & ſet in the roome therof (if we may beleeue them) the body, ſoule, & Godhead of Chriſt, that very body which was borne of the virgin Mary, and crucified vnder Pontius Pilate, and ſo being chaunged they giue godly honor vnto it, they lift it vp and carrie it in proceſsion, and hold it forth to be publikely worſhipped of all men, they offer it vp for a ſacrifice for the quicke & the dead, and keepe it very deuoutly in the pix, to be readie at all times to comfort them that need. Surely it ſhould ſeeme that Chriſt & his Apoſtles were but children vnto thoſe, both in wiſdome and in power. For they

a Ib. cap. 7. Godfather & Godmother may not marry together by Poperie.

b. Heb. 13. 4. Math. 19. 6.

neuer

neuer once dreamed of theſe things, and being matters of very great importance, it is meruaile they neuer had leiſure to commit at the leaſt, ſome of them vnto writing, that it might be found in holy ſcripture: but being not found there, they haue their holie traditions of equall reuerence with Gods word, or els the plenarie power of their Apoſtaticall ſea, ſufficientlie to warrant whatſoeuer, to them whom God hath giuen ouer to beleeue lies. This is the profoundnes of Sathan, good Lord God, and mercifull father, keepe it euer out of this land, that it neuer deceiue thy people any more. Firſt the mingling of water with the wine is [c] brought in vpon three goodlie reaſons. 1. *Chriſt is thought to haue done ſo:* 2. *water came out of his ſide:* 3. water in the Apocalips ſignifieth people, therefore it ſheweth the miſterie of vnion of the faithfull people with Chriſt. Loe here a forgerie of a new miſterie, why might they not put in nailes or ſtakes, that might ſignifie the faſtning of Chriſt to his people, becauſe the [d] preacher ſpeaketh of ſuch a miſticall faſtening. If men may add thus vpon conieƈtures, and ſet Anathema and a curſe (as they doe) vpon all that conſent not; how ſhall wee finde the meaſure of truth? or how ſhall they auoide the curſe of God, which ſaith: *curſed is he that addeth to this booke.* But alaſſe poore men how little effect this deuiſe hath brought forth? For by and by, as ſoone as it is a ſacrament, (for before the words of conſecration, as they call them, it is no ſacrament) the wine is cleane gone (they ſay) where is thē their new miſterie? How can they repreſent, which haue no being in *rerum natura,* in the world. Againe, how

c Concil. trident ſeſſ. 6. ca. 7.

d Eccl. 18. 11.

Reuel. 22.

can it signifie this to the people, when they keepe it from them, and blesse them with the emptie cup. This is a second presumption against the expresse commandement of Christ, which saith: [a] *drinke yee all of this, and they dranke all of it.* Thirdlie in transubstantiation, see how many monsters they feed. First wee must beleeue there is no wine or bread though wee see them and taste them, though they haue the same quantities and qualities, and effects they had before, though they corrupt and putrifie as before, and we must beleeue, that Christ, God, and Man, is vnder those formes, quantities and qualities, though wee can see, heare, or feele no forme, quantitie, or qualitie of a true or naturall bodie or man. Here is a monsterous mã, which if you look vpon him is all ouer couered with a little roũd peece of starch not surmounting the greatnes of a mans hãd. Here be al the properties of bread and wine, and their naturall operations, but they are not bread nor wine, but a man; here one subiect hath accidents, and essentiall qualities of an other subiect. And accidents are and haue a being, without their true substance & proper and naturall subiect. A bodie which is a thing circũscriptible, and by the diuine law of Gods creation & prouidence is alway, and can be but in one place at one time; is here made and set in diuers places, & yet still one & the same, and that at one time: in heauen and earth, at *Constantinople*, at *Ierusalem*, at *Rome*, at *Carthage*, & euery where. But how cã they shift here, the making of God to assume these formes (as they call thẽ) into the vnity of his person, that so God & man & the formes of bread & wine make not one Christ;

a Math. 29.27. Mark, 14. 23.

for

for by their doctrine theſe formes haue no being, but in Chriſt, & Chriſt is vnder thē. I quake to write it, yet ſay they, we muſt beleeue this chāge, for nothing is vnpoſſible to God. They muſt not ſo blinde our eies: for it is vnpoſſible to God, to haue already done that which he neuer did, nor neuer will doe, ſuch is this tranſubſtantiation of theirs. It is impoſſible for God to deny himſelf, ſuch is this tranſubſtātiation, it is impoſſible for God to lie: ſuch is this tranſubſtāti-ation. Againe, how can this be a ſacrament when the outward ſignes be gone, and a remembrance of him that is preſent? but rather that himſelf is the ſigne of himſelf, & a remembrance of himſelf preſent, neither yet is this ſo: for we cannot ſee him, feele nor vnder-ſtand, how he is preſent, that he might be a ſigne or a remēbrance of himſelfe, but a third thing is preſent, the accidents or forms of bread & wine, this is a new learning to teach Chriſt and his Apoſtles to goe to ſchoole, nay this is the monſter of all mōſters. Teach we the Indians that this is the God of the chriſtians, may they not think rather, the ſunne or moone more likely to be God, & to haue a more expreſſe maieſtie of a God? may not the diuel laugh in himſelf, that he hath ſo far paſſing meaſure, bewitched the wiſe and graue learned mē, to beleeue that which a child may eaſily perceiue to be meere folly. Infinit is the blood that hath bin ſhed to maintaine this fanſie: and who would not willingly ſpend all the blood in his heart, rather thē to yeeld to ſuch blaſphemie. But the diuel is not herewithal content, but that he might lead thē euery way as ſlaues, in triumph againſt God and his Chriſt: he maketh thē to worſhip theſe formes and

hoſt (as they call it) and carrie it about in proceſſion, that all men might adore it as God. And this [a] they build vpon theſe words of Chriſt. *Doe this in remembrance of mee:* for by them (as they ſay) the Prieſt hath power, to make a ſacrifice propitiatorie, and then being turned into God (they ſay) it is meet and fit that hee ſhould be worſhipped, whom God bringing into the world, commaunded the Angels to adore: But herein firſt they gaineſay the Scripture, which teacheth the end of all ſacrifices by the Prieſthood of Chriſt, as is by many arguments proued from the ſixt till the eleuenth Chapter of the Epiſtle to the Hebrewes; Secondlie, when they cauſe it to be worſhipped, and yet God inſtituted it to be taken and eaten onelie; what doe they but peruert the ordinance of God? and they ſay wee muſt worſhip the ſacrament, or els Chriſt in the ſacrament. If they ſay the ſacrament then they cannot ſay Chriſt, becauſe he is not the ſacrament, but the ſacrament is a ſigne of him; or els the ſacrament is no ſacrament. I ſo they ſay in the ſacrament, thē they ſay no thing; becauſe that by their doctrine, there is no ſuch thing; but only the formes of bread and wine, for the bread and wine, is turned into Chriſts body and blood (as they ſay) and ſo there is nothing left to be the ſacrament. Yet if it were ſo as they ſay: what man can appoint a new forme of worſhip, to be performed vnto God, without his expreſſe commandement or authoritie? For Chriſt ſaith that all ſuch worſhip as is by the precept of men is in vaine. And laſtly conſider how this can agree, when they offer the ſacrifice, they deſire God to accept that ſacrifice, againe, when

[a] Concil. trident. Seſ. 6. Septemb. 17. 1562. Cap. 1. ſeſ. 3. canon. 5.

Math. 15.

Looke in the Maſſe booke ordinarium Miſſæ.

when they ſhew it the people, they cauſe them to worſhip it, a ſtrange and new kind of God, that muſt be prayed for, and praied to. But howſoeuer, it is a manifeſt thing, that the popiſh ſacrament and ſacrifice, is not the ſame which Chriſt inſtituted, and therefore not of the exerciſes of the true Catholike religion. For if Saint Paul, when there was among the Corinthians but a little abuſe, in the mixture of eating, in the congregation at the time of the celebration of the Lords ſupper, whereupon there was diſcontentment betweene rich and poore: if I ſay hereupon hee called them to the plaine and ſimple inſtitution, ſaying: *I haue receiued of the Lord that which I haue deliuered vnto you &c.* And therein addeth nothing to that which is written in Mathew, Marke and Luke: what doth he inferre, but that it ſhould be obſerued without all additions: and therfore vpon this ground forbiddeth their eating in the church. What would he haue done, if he had ſeene ſuch ſwelling boiles & filthy bunches, ſtanding vp ſo abhominablie, as theſe Romiſh additaments, which altogether take away the verie forme of Chriſtes inſtitution? This ſheweth how little theſe men haue of the goſpell of Chriſt: the teachers whereof are enioyned to teach the church to doe, [b] *what ſoeuer he commaunded.* And to keepe this commandement, without ſpot and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt. And therefore wee are not bound to [c] follow them any otherwiſe, but as they follow Chriſt.

[a] 1. Cor. 11. 20.

[b] Mat. 28. 19. 1. Tim. 6. 4.

[c] 1. Cor. 11. 1.

In the thirteenth Article the ſea of Rome is directly contradictory, to the chriſtian religion. For

they say: [a] *Et si missa contineat populi fidelis eruditionem &c.* Although the masse containe great instruction of the faithfull people, yet it seemed not conuenient to the fathers, that it should be celebrated euerie where in the vulgar tongue: And their masse booke, which containeth prayers, celebration of sacraments, reading of holy scriptures, &c. is set forth to bee vsed in the latine tongue: But saith [b] one of that side: *Sciendum quod missa tribus linguis &c.* It is to be vnderstoode, that the masse is celebrated in three languages, that is to say, Hebrew, Greeke, and Latine. For *Alleluya*, *Amen*, *Osanna*, *Sabaoth*, are taken of the Hebrew. *Kyrie eleeson Christe eleeson* are taken of the Greeke, all the rest are Latin. The masse is said in these three manners, because the title of Christ hanging on the crosse, was written in Hebrew, Greeke, and Latine. Where you may see three strange thinges to bee done of these holy fathers, first to celebrate that in an vnknowne tongue, which containeth great instruction to the faithfull people: as if it were meete in their eies, that the meate which was good, and appointed for them, ought to bee kept out of their sight. Secondly, that this order must be learned of Pontius Pilate, who put Christ to death a verie good an Apostle, for an Apostaticall Church. Thirdly, this is expressely repugnant to holy scripture, which saith, [c] *Let all things be done to edification:* and that, *hee which speaketh in a strange tongue should keepe silence in the Church.*

a Concil. Trident. de sacrifi. peregrin. cap. 8.

b Manip. curat. cap. 10. de rit. quo deb. miss. celebra.

c 1. Cor. 14. 26. 28.

In the foureteenth Article they bee also contradictorie to the truth. And first touching matrimony, they haue three degrees of contradiction. [d] Firſt absolute-

d Concil. trid. sess. 8. canon. 9.

abſolutely forbidding all preeſtes and eccleſiaſticall perſons to marie. [e] Secondly, they forbidde mariage certaine times in the yeare, as in Lent, &c. And [f] thirdly take vpon thē to diſpence with the order of God [g] in Leuiticus touching the degrees of kindred prohibited, & alſo to adde and ordaine moe degrees to be prohibited, which God hath not forbidden: And whoſoeuer doth maintain the Chriſtian libertie herein, they pronounce him *Anathema, accurſed.* Forgetting what [h] God ſaid to Peter, *That God hath purified, pollute thou not: and that Chriſt the head of his Church hath the keye of Dauid, that openeth and no man ſhutteth &c.* Wherefore ſeeing that Chriſt hath made [i] *mariage honourable for all men*: and that by his ordinance, *To the cleane all things are cleane:* doe they not herein bewray their apoſtatical preſumption to challenge authoritie more then euer Peter durſt euen aboue Chriſt: when they make mariage diſhonourable in certayne times and perſons: and diſpence by giuing libertie, where Chriſt forbiddeth: and making reſtraint where hee giueth libertie. Now in the authoritie of the magiſtrate, how vnlike the Pope is vnto Peter euerie man ſeeth: For cleane contrarie to all religion and honeſtie hee taketh vppon him not onely to bee vniuerſall Biſhoppe aboue all Biſhoppes: but alſo vniuerſall miniſteriall head in earth, aboue all power and potentates, kinges and Emperours, that is aboue all that is called [k] God. Therefore we need not vſe many wordes in this place: ſeeing the Pope vſurpeth that which Chriſt himſelfe neuer did in his owne perſon, neyther gaue to any other af-

[e] Canon 11.
[f] Canon 3.
[g] Cap. 18.
[h] Act. 10. 15. Reuelat. 3. 7.
[i] Heb. 13. 4. Tit. 1. 15.
[k] Pſal. 82. 7. The Pope aboue all called God.

ter him. For he meekely submitted himselfe to the ciuill power, saying directly, [a] *My kingdome is not of this world*: and forbidding others he saith, *It shall not be so among you.*

a Ioh.18.36. Mark,10,43.

In the fifteenth Article the disagreement by addition, that where the true religion by holie scripture haue this hope of the bodies rising at the last day. The sea of Rome teach another arising: namely of the soule out of *Limbus Patrum*, out of purgatorie, and out of Hell, before that great day of iudgement come. As first that [b] Christ descended into Hell, & deliuered the fathers some out of *Limbus*, some out of purgatorie, which had lien there till that time. And that in hell a man may suffer part of his temporall penance, which being ended hee is free from thence: and therefore they pray in their Masse: *Domine Iesu &c. O Lord Iesu Christ deliuer the soules departed &c.* Which dreaming additament of hope concerning the dead bewrayeth it selfe, to disagree from the Christian religion: in as much as God doth teach men, that after death the faithfull doe onely rest, till the last day. First in the olde testament, thus: [c] *He shall enter into peace, they shall rest in their beds. Thou shalt rest and stand vp in thy lot at the end of the daies.* And in the new Testament: [d] *Blessed are the dead which hereafter die in the Lord: euen so saith the spirit, for they rest from their labours.* If they rest, and that till they stand vp: then no translation out of *Limbus*, Purgatorie, or Hell. And if they rest, then no penance in hell or purgatorie for the faithfull. Therefore I may conclude in this place, that the popish superstition hath verie little or no affinitie,

b Test Rhem. annot. Luc.16. 22. 26. Dorbel. distinct.2 sent. 4. In missi quotid. pro defund. offert.

c Esa. 57.2. Dan 12,13.

d Reuelat.14. 13.

finitie with the true ancient and catholike religion, but it hath verie many great & intollerable disagreements from the same.

CAP. II.

Of the disagreement, that popish superstition, now taught in Rome, hath with the religion which Saint Paul taught the Romans, and with the doctrine Saint Peter taught the Iewes.

IT will also appeare how new the superstition of poperie is, if we find they keep not the doctrine of the blessed Apostles and founders of Christs Church, Saint Paule and Saint Peter: vpon which two they father all their authoritie and doings, and call them founders and protectors, and patrons of the church of Rome. If then they be fallē from the faith, which these two holy Apostles taught by the spirit of truth, they must needs be accounted vpstarts & of an apostatical new borne generation. Marke therefore (good Reader) and consider. Saint Paul taught the Romanes, that it was an hetheniſh wickednes, [a] *to turne the glorie of the incorruptible God, into the similitude of a corruptible man.* The sea of Rome that now is, cleane contrarie to that doctrine, doth make images to represent the Trinitie, and to represent God the father, by the likenesse of an olde corruptible man. The doctrine which Saint Peter taught the Iews, saith that [b] *Christ was deliuered by the determinate counsel and foreknowledge of God, to bee crucified and slaine, by the handes of wicked men.* The sea of Rome that now is doth say:

[a] Rom. 1. 23.

[b] Act. 2. 23.

that God did onely foresee, but not determine or ordaine any thing which he commandeth not: and it is certaine he commanded not the Iewes to crucifie Christ, therefore in these two points they agree not with Paul & Peters doctrine. S. Paul taught the ancient Romanes, that [a] *The wisedome of the flesh* (that is to say, the knowledge and will of man as it is infected by original corruption, before we be regenerate) *is enmitie against God, and that it is not subiect to the law of God, neither in deed can bee.* And the doctrine of Peter to the Iewes is, that wee [b] are borne againe as *new borne babes*, shewing that without the spirit of God we haue not one good thought: But these new Romistes say, that mans will onely stirred vp by the grace of God, can prepare it selfe to the grace of iustification, and doeth workes of congruitie pleasing God, and worketh together with the grace of God vnto merit and deseruing of saluation, S. Paul taught the Romanes, that [c] *they which are in the flesh* (that is the vnregenerate) *can not please God.* And again, [d] *They haue all gone out of the way, they haue beene made altogether vnprofitable, there is none that doth good no not one.* And he openeth himselfe els where saying: [e] *The Gentils walke in the vanitie of their mind, hauing their cogitation darkened, being straungers from the life of God, through the ignoraunce that is in them &c.* that is to say, their ignoraunce is so great that they cannot doe any thing but sinne, which he confirmeth by this maxime to the same Romans: [f] *Whatsoeuer is not of faith is sinne.* Therefore his doctrine to them is this that, by their exceeding ignoraunce the vnregenerate did nothing but such as was sinne in

a Rom. 8. 7.

b 1. Pet. 1. 22. 23. cap. 2. 1. 2. 2. Cor. 3. 5.

c Rom. 8. 8.

d Cap. 3. 12.

e Eph. 4. 17. 18.

f Rom. 14. 23.

g Concil. trident. Sess. 6. canon. 7.

Gods

Gods eye-ſight. Theſe late Romiſtes doe [g] accurſe this doctrine of Saint Paule, and all them that ſay, that all the workes of the vnregenerate to bee truely ſinne. Saint Peter taught the Iewes, [h] *That there is ſaluation in none other* (meaning none other but Chriſt) *for that there is giuen none other name vnder heauen, whereby we muſt be ſaued.* Theſe degenerate pretenders of Peter, place ſaluation in others, as in merites, ſatisfaction, and workes of ſupererogation: and ſay there bee other names by which wee muſt bee ſaued, as diriges, religious orders and vowes, pilgrimage, pardons, relickes, and many other names by them deuiſed. Saint Paule taught the auncient Romanes, that [i] Chriſt dyed for our ſinnes, *and roſe to make vs righteous, and being hereby iuſtified of God, nothing can bee layed to our charge, nor condemne vs.* By which it appeareth that the obedience and ſuffering of Chryſt, was the perfect working of our ſaluation. Theſe baſtarde Romanes doe ſaye, that wee yet neede the ſacrifice of the Maſſe for quicke and deade, and that the doing and fulfilling of Gods commaundementes and the Church, is the condition on our part. S. Peters doctrine ſaith that all the faithful [k] are an holy prieſthood, *To offer vp ſpiritual ſacrifices acceptable to God by Ieſus Chriſt.* Theſe counterfet ſucceſſors of Peter, adde a new deuiſe, ſaying: that their prieſts haue an eſpecial office, to offer vp ſacrifice, namely their *Hoſte.* S. Paul taught the old Romanes, that [l] *Chriſt ſitteth at the right hand of God, to make interceſſion for vs.* Theſe declined Romiſtes ſay, that the virgin Marie, Peter and Paul, and the Saints

[g] Act. 4, 12.
[h] Rom. 4. 25. & 8. 33, 34.
[i] 1. Pet. 2, 5. 9.
[k] Rom. 8. 34.

are

are interceſſors for vs. Saint Peter taught the Iewes:
a 1.Pet.5.1.2 that he the ſaid [a] Peter was an elder as other elders & miniſters of Chriſt, and that ſuch elders ſhould not be Lordes ouer Gods heritage, but that Chriſt was the chiefe ſhepheard. Theſe ſtately prelates make themſelues Lords of ſea and land: diſdaining at the low eſtate of the Apoſtles and elders of the primitiue church. Saint Paule taught the Chriſtian Ro-
b Rom. 3.28. manes, that [b] *A man is iuſtified by faith without workes.* Theſe Antechriſtian Romanes ſay: that by doing good workes a man is iuſt and iuſtified, and not by faith alone. Saint Paul taught the Chriſtian Romans
c Rom.7.7. that, [c] *Concupiſcence in the regenerate was ſinne, and though he did will that which was good, yet hee could not performe it.* Theſe Antechriſtian Romanes do ſay, that concupiſcence is not ſinne in the regenerate after Baptiſme, but onely left for the ſpirituall battell to bee reſiſted. Saint Peters doctrine to the Iewes
d 1.Pet.2. 12. 15. ſaith, *That we muſt doe good workes* [d] *to ſhew forth the vertues of God, and to glorifie him, and to put to ſilence the ignoraunce of fooliſh men.* The new learning of theſe men is, that we muſt do good workes, that we might winne heauen thereby. Saint Peters doctrine
e 1.Pet. 1.23. & 2.1. & epiſt. 2. cap. 3.1. 15. to the Iewes ſaith, [e] *That the Goſpell is the word of God by which we are borne again, that it is ſincere milke, and commendeth vnto them his owne and alſo S. Paules epiſtles.* And S. Paule taught the faithfull Romanes:
f Rom.1.2. & 16.26. [f] *That God promiſed the goſpell before by his prophetes in the holy ſcriptures, and that God commaunded that it ſhould bee taught all nations by the ſcriptures of the prophets.* Theſe Romanes of the new learning, do ſay:
g Reade Martin Pereſius Aila de traditionibus. that the [g] ſcripture can not teach all the goſpell, but

we

we must learne somewhat touching faith and saluation by tradition, canons, and the magisteriall power of the Church, and equall these with holy scripture, to teach that which can not be found and learned in the written word of God. Saint Paul taught the Romans the vniuersalitie of the Church, when he said, [a] there is no difference betweene the Iew and the Grecian; *for hee that is Lord ouer all, is right vnto all that call vpon him*, & S. Peters doctrine agreeth thereunto, where he saith: [b] *God is no accepter of persons, but in euery nation hee that feareth him and worketh righteousnes, is accepted with him.* These late builders place the Church in the citie of Rome, and call it the Catholike Church of Rome. S. Peters doctrine to the Iewes, saith, [c] that he prayed and blessed God, and that the Christians should feare God, and offer spirituall sacrifices vnto God. And S. Paul [d] taught the beleeuing Romanes, by his own ensample in diuers prayers, and by a generall example of the Church in these words: *whosoeuer calleth on the name of the Lord, &c.* that they should worship and pray to God onely: These new deuisers giue this honour of God, to Saints, relickes, and images, and teach men to serue, worship, and pray to them. S. Paul taught the Romanes of the Primatiue Church, that after [e] iustification by faith, the sacraments are signes to seale the righteousnes of faith: and S. Peters doctrine to the Iewes saith, that [f] Baptisme saueth vs, but not by the *outward washing away of the filth of the flesh, but by the spirit working in our hearts a good conscience to God.* These new forgers of doctrine and sacraments, make the sacraments in the worke wrought to containe &

a Rom. 10, 12.

b Act. 10. 34. 35.

c 1. Pet. 1. 3. & 2. 5. 17.

d Rom. 1. & 10 & 15. & 16.

e Rom. 4, 11.

f 1. Pet. 3. 21.

to conferre grace, and to iuſtifie together with faith, and that without baptiſme there happeneth no iuſtification. Saint Paul and S. Peter, wrote both in the Greeke tongue, which was fitteſt for all nations to learne Gods word, and whereſoeuer they gaue inſtructions,[a] they did it in that language which might beſt be vnderſtood of the people: but theſe new religion makers, deliuer inſtructions, & teach men praiers in an vnknowne tongue, & giue them images to be their bookes. Saint Peters doctrine touching mariage appeareth, that he being [b] an Elder, had a wife, as the other Apoſtles, & laid no other burden vpon Elders but to feed the flocke of God: and yet theſe new law makers forbid mariage, to the which Peter called elders. S. Paul taught the Romans that [c] euery *ſoule ſhould be ſubiect to the higher powers*, and S. Peter commaundeth ſubmiſſion, to all maner ordinance of man. But theſe proude vſurpers, take vpon them to diſpence, with the oth & obedience of ſubiects, bringing all ſuperiour power vnder their ſeruant, the Pope of Rome. S. Peter taught [d] to reſiſt the diuell ſtedfaſt in faith: theſe afterwitted men teach vs to do it by coniuring, by croſſes and by holie water. Saint Paul taught the firſt childe of the Romanes, that [e] in meate and dayes, men ſhould not iudge and condemne one another: theſe men vnder the name of the Church, forbid and commaund, iudge and condemne men, in meates and in dayes, and that vnder paine of damnation. S. Peter taught the Iewes, [f] that wee are kept by the power of God, thorough faith vnto ſaluation: theſe mē ſay, that faith without hope & charity cannot performe it. S. [g] Peter would haue

a This appeareth Act. 2. & all the whole ſtorie following.

b 2. Cor. 9. 5. 1. Pet. 5. 2.

c Rom. 13. 1. 1. Pet. 2. 13.

d 1. Pet. 5. 9.

e Rom. 14. 2. 3. 4.

f 1. Pet. 1. 5.

g 2. Pet. 3. 18. 1. Pet. 3. 15.

haue euery man grow in the knowledge of our lord Ieſus Chriſt, and to be ſo far inſtructed in the goſpel, that hee might be able to giue a reaſon of his faith. Theſe Antipetrians would haue men to content thēſelues with ignorance, & to beleeue as the church beleeueth, & by this colour that ignorāce is the mother of deuotion, they kepe the common people frō knowledge of the ſcriptures. S. Peters doctrine doth ſay [h] that the heauens muſt containe Chriſt, vntil the time that al things be reſtored: & S. Paul taught the Romanes, [i] that Chriſt is at the right hand of God: yet ſay theſe ſhameles forgers, that Ieſus Chriſt, very God, and very man is really & locally, (by the intention of a Prieſt vttering certaine wordes, which they call cōſecration) is in the ſacrament (as they cal it) of the Aulter. Saint Peter taught the Iewes, that it was [k] a tempting of God, to binde Gods people to keepe the law, becauſe it is a yoke that *neyther we nor our fathers were able to beare.* Theſe preſumptuous backeſliders doe ſay, that it is a condition of our ſaluation and righteouſneſſe, to doe the commaundements of God and the Church, & that a man is able to fulfill the commaundements of God. Saint Peter [l] forbad Cornelius a Captaine of a band, when he fell downe at his feete, and worſhipped him, ſaying, that hee himſelfe was a man, and being directed and commaunded by our Sauiour Chriſt, hee paide tribute and pollemonie vnto Cæſar. But the Pope the counterfeit ſucceſſour of Peter, refuſeth no kinde of honour euen to the kiſſing of his feete, done by Kinges or Emperours: and taketh tolle and tribute out of all lands

h Act. 3. 21.
i Rom. 8. 34.
k Act. 15. 10.
l Act. 10. 25. 26 Math. 17. 24.

whom he can make his vaſſals and vnderlings. Saint
* Act.3.12. *Peter in the good works which he did, renounced in plaine tearmes, his owne power and godlineſſe, and laboured by all meanes to ſet forth the name of Chriſt, that Chriſt onely might be glorified. Theſe filthie changelings haue no end in aduancing the power of Peter, and therein of the name, authoritie,
a Act.8.& 11. & 15. and glorie of the Pope. Saint Peter neither [a] hauing nor taking vpon him any ſoueraignetie aboue other Apoſtles, or aboue any eſtate, was ſent by the Apoſtles at Ieruſalem, to doe ſome Apoſtolicall worke in his miniſtrie, and S. Iohn equallie with him, and he obeyed his bretheren, ſubmitted himſelfe to giue an account of his doings, for his going to the Gentils, and gaue place to Iames to determine the controuerſie, touching circumciſion, and the law of Moſes to be impoſed vpon the Gentils, & had no greater title in the counſell, nor in any place of ſcripture, then Simeon, Peter, or Cephas, ſeruant and Apoſtle
b Gal.2.7.8.9.11. of Ieſus Chriſt, or Elder. Alſo hee [b] acknowledged the ſame authoritie in Paul ouer the Gentils, which he had ouer the Iewes: and therefore hee meekelie ſuffered reproofe, for his weakeneſſe, at the hands of
c Act.5.40.41. Paul, and [c] with all patience and ioyfulneſſe tooke ſtripes, with the reſt of the Apoſtles for the name of Chriſt. The Pope his pretended ſucceſſor taketh vpon him farre otherwiſe, namely the Primacie aboue all Biſhops and Patriarkes, aboue all Princes & Magiſtrates, and maketh Cardinals and Archbiſhops his Embaſſadors and Legattes, diſdaineth to giue an account of any thing, and taketh vpon him to confirme all counſels, and to annihilate, whatſoeuer is concluded

concluded without his consent and authoritie, entituling himselfe Bishop of Bishops, cheefe Pastour & head of the vniuersall Church of Christ. He is so far from being reprooued, that hee will iudge all men, but himself be iudged of no man, and that his determinations must not be reasoned nor disputed vpon: and not onely ouer the Iewes, but also ouer all nations he vsurpeth authoritie, and is so farre from meek bearing of reproof or stripes for the name of Christ, that he raiseth vp sedition, rebellion and cruell wars against the lawfull superiour, & putteth downe Emperours and Kings for his owne name sake, & maintenance of his owne pride and vsurped iurisdiction. In all the storie which is in the new testament concerning Paul and Peter, we haue not one word, that Peter should be head of the Apostles, much lesse head of the vniuersall Church, or ouer Princes: neither is there any direct, or indirect collection to be made out of holy scripture: that if Christ had giuen him such authority, the same should haue descended and gone to his successors. And if to his successors, yet it would be doubtfull, whether Babilon, or Samaria, or Ioppa, or Ierusalem, might not be the place of succession: for at these places, it is expreslie said, hee was and remained. And as for Rome, there is great reason to thinke, that hee was neuer there, or at the least some verie little while, and if he were there at all, yet neuer was hee Bishop of Rome. First, it is cleare that S. Peter kept at Ierusalem till the conuersion of Saint Paul: [a] which was sometime after the Apostles had begun the planting of the Church of Ierusalem, and the Martyrdome of Steuen the Dea-

[a] Act. 8. & 9. & 10. & 15.

con. Then [b] three yeeres after Paul visited Peter at Ierusalem, and [c] fourteene yeeres after that he communicated with Peter, Iames and Iohn at Ierusalem; and then after this [d] was Peter cast into prison by Herode, after the martirdom of Iames the brother of Iohn, after [e] which time Paul met with Peter at Antiochia. Now [f] many yeeres after it was before that Paul was taken at Ierusalem and sent to Rome; whether when he came, the [g] holy storie maketh mention of the brethren, that came to meete Paul, hearing of his comming neere vnto Rome: and that Paul being committed to a Souldior to keepe, communed with the Iewes, and for two yeeres space remained in an house hyred for himselfe, and receiued all that came vnto him and preached the kingdome of God: where there is no mention of Peter, who being so woorthie a person, no doubt it is likely, that in all this space the Euangelist would haue said somwhat of him if he had been at Rome. Now if as the stories say he and Peter died, the 14. or 12. yeere of Nero which was about the yeere of Christ ascention 70. there might be as some calculate 37. yeeres of Paules preaching, from which diduct some 18. yeeres before he went to conferre with Peter, Iames, and Iohn, and adde the time that Iames was slaine at Ierusalem by Herod, and after that the time that Peter was at Antioch; and lastly those many yeeres before Paul was taken and brought to Rome, and his being there two yeres, all which may easily make vp the other yeeres, and way there withall, that as some thinke his comming captiue to Rome Acts 28. was the eleuenth yeere of Nero, then ioine hereunto,

[b] Gal. 1. 18.
[c] Gal. 2. 1.
[d] Act. 12. 1. 2. 3.
[e] Act. 24. 17.
[f] Act. 24. 17.
[g] Act. 28.

unto, that he wrote from thence as ſome thinke, the Epiſtle to the Galathians and to the Epheſians, making no mention of Peters being at Rome. But in the Epiſtles to the [h] Coloſſians, and [i] Philippians, where it appeareth plainely that Paule was at Rome in bondes, and had Ariſtarchus his priſon fellowe, hee maketh mention of Cæſars hoſhold, Tychicus, Oneſimus, Marcus, Luke and diuers others, & there is no word of Peter. Again his [k] ſecond epiſtle to Timothy was written from Rome, when he was now ready to be offered, and the time of his departure (out of this life) at hand and he had finiſhed his courſe: he ſheweth that no man aſſiſted him in his anſwering, and there he maketh mention of Linus, Eubulus and Pudeus and diuers others, and telleth that Demas had forſaken him, and Luke only was with him. If a man ought to preferre the credit of the holy writings of God, before other ſtories, we may here plainely gather, that rather Peter was neuer at Rome, or elſe it was a verie little while: For doubtles if Peter had ſuffered with him, he had either been his priſon fellow, or elſe ſome way with him as Luke, and not Luke onely, and he would as well haue aſſiſted Paul as reſiſted Simon Magus: therfore it is not without great reaſon to thinke that Peter was neuer at Rome. Moreouer adde hereunto, that he being an Apoſtle ouer the circumciſion that is to the Iewes, and Paul to the Gentils: and then ſtaying ſo longe at Hieruſalem, and after at Antioch, and laſt of all as himſelfe teſtifieth beeing at [l] Babilon, hee wrote to the ſtraungers, that is, to the Iewes in Pontus, Galatia, Cappadocia, Aſia, and Bithinia, and

[h] Cap. 4.
[i] Cap. 1. & 2. & 4.
[k] Cap. 4.
[l] 1. Pet. 1. & 5.

a Cap. 1. And in his [a] ſecond Epiſtle, when hee knew his time at hand, to lay downe his tabernacle (that is his life) ſeeing that in all this there is no mention of the Romanes, nor ſcarce of the Gentils, ſo that he ſeemed preciſelie to attend vpon his Apoſtleſhip ouer the Circumciſion, there can hardly be any good reaſon to proue he euer was at Rome: but that hee was Biſhop of Rome no reaſon at all. For ſeeing his Apoſtleſhip was ouer the Circumciſion they offer violence, that will draw him to be Biſhop of Rome, conſidering that one may trace him in the ſcriptures, vntill the time almoſt of his death, and no mention made of his being at Rome, nor of his care ouer the Romanes: his abode & his Epiſtles are directed to the Iewes. Further, if we conſider how vnfitting it is for an Apoſtle to be a Biſhop of one citie,

b Mat. 28. 19. who was [b] equallie to go to all places, and to preach in all places (as indeed he trauailed to many places)

c 1. Cor. 3. 10. Eph. 2. 20. to [c] lay the foundation, with the other Apoſtles, of Chriſts Church, and ſecondly how vnlikely it is that

d 1. Cor. 9. 1. e Gal. 1. 1. ſuch ſhould haue ſucceſſors, to whom it belonged to [d] ſee Chriſt, to be called [e] onely and immediatly by Chriſt, from whom onely the commandements of Chriſt ſhould be taught to al nations, to whoſe working it was adioyned to

f 1. Theſ. 4. 2. 2. Pet. 3. 2. [f] doe wonders, & toſpeake with ſtrange tongues, & whoſe worke eſpecially was to lay the foundation. If the Pope can ſhew ſuch

Act. 2. & 8. markes of his ſucceſſion, hee were the more to be borne withall. But ſeeing the holy Ghoſt hath altogether neglected that ſea, and hidden the life of Peter from appearing in Rome, vnder the light of his inſpired writings: it ſeemeth vnto me, and I am verilie

ly perſwaded, eſpecially vpon the conſideration of the doctrine before examined and compared, that the good ſpirit of God would in no wiſe be acceſſarie to this great folly and Antechriſtian and diuiliſh apoſtaſie, of the papall pride and new deuiſed and vſurped primacie of the ſinagogue of Rome that now is, and hath bene in a conſumption euen foure-ſcore yeares. Praiſed be God, who hath withdrawne our ſhoulders from that moſt greeuous burden.

CAP. III.

Of the agreement of Popiſh doctrine with all kind of hereſie, where it is compared, how the popiſh hereſie, reſembleth the anciēt hereſies of the primitiue age of Chriſts Church.

HAuing ſhewed the newnes of poperie, in that it diſagreeth with the ancient religiō of God, his prophets and Apoſtles: and namely with that which Paul taught to the Romanes and Peter to the Iewes. It will bee an other euidence of their late ariſing and breeding, if it be made apparant, how they agree with the hereſies, which ſprang vp in the Apoſtles times, and in thoſe few ages following, which came neereſt to the Apoſtles, both in yeares and doctrine. And this is in two arguments: Firſt in the matter and forme of doctrine, and ſecondly in the order and courſe of time. For if they haue no better matter or forme of doctrine then heretickes, and riſe vp in the later times as heretickes did: then it muſt needes follow that they are not of the true auncient catholicke

religion, but of a new vpſtart, hereticall prauitie and ſuperſtition. And firſt let vs ſee in this Chapter, their agreement in the forme and matter of doctrine. Andiani heretickes about Anno 338. began to bee knowne, and after them Anthropomorphitæ, creapt out of Monkiſh rudeneſſe: affirming that God was like vnto the image of a corruptible man, hauing armes, feete, and eares, and other members like to a man. And there is another hereſie oppoſed vnto Sabellius, which ſome call Tritheitæ or Triformiani, Anno 370. which make the three perſons in the trinitie three Gods, like as wee account and know, Robert, Richard, and Nicholas to be three men. So the Papiſtes not in wordes, but in deedes do the verie ſame: for in their roode, croſſes and glaſſe windowes, they engraue or paint the likeneſſe of God, like the image of a man, and the three perſons like two ſeuerall men, an old and a yong, and like a doue. And when they [a] giue the virgine Marie power to make men gentle, chaſte, and of a pure life, they haue too much reſemblance vnto the heretickes called Melchiſedechiani, who thought that Melchiſedeck was the power of God. And what odds in ſubſtance of matter is there betweene them, and the Simonians who hold Simon Magus for a God, or as it is in the Actes of the Apoſtles, the great power of God. For they [b] ſay, that our harts and inward repentance, be open to the Saintes, and that they can heare our prayers and helpe vs, *be they neere or afarre of.* Which to doe doubtles is not of any creature but onely of God. Now when they make ſaints, patrons of people and countries. What doe they els but as the

a Hore in laud. beat. virg. Mar.

Act. 8.

b Teſt. Rhem. annot. in Luk. cap. 15. 10. & Math. 22. 10.

the Tetratheitæ, make many Gods? As Mahomet the hereticke ordained that it ſhould be death, if any man diſputed againſt his peſtilent lawes: So the Popes canons forbid any man to iudge or diſpute of the decrees of their (falſely called) Apoſtolicall ſea. The Pelagians denie predeſtination altogether and the papiſts denie it in regard of the reprobate. The heretickes Baſilidiani tie predeſtination, to workes foreſeene: and ſo do the papiſtes. The Priſcilianiſtes tie mens actions to the gouernment of the ſtarres, and the Maniches make two beginnings, one good and another bad: vnto which two hereſies the papiſts ſeeme to leane, indeed (though not in word) when they ſhut out Gods decree from ordaining, & his prouidence from adminiſtring and ordering any thing which he cõmandeth not: & that God regarded what mans free wil would chuſe in ſuch things. For either they make mans wil a firſt cauſe or chance or the ſtars, or that euil beginning. And ſo by their aſſertion there will bee ſome thing of equall power with God, as an other beginning & firſt cauſe of euil things, wherin God medleth not. Touching free wil & original ſin, Pelagius ſaid, that grace is giuen vnto men, that they might the more eaſily fulfill by grace thoſe things which they are cõmãded to do by their free wil: ſo the papiſtes ſay, that free will is but moued & ſtirred vp by the grace of God, & worketh together with his grace. The Pelagians ſay that a man without grace may doe all the commandementes of God: and the Papiſtes ſay that it is [a] in mans owne free will to bee a good tree or a badde. The Pelagians ſay, that the grace of God, by which wee are deliuered, is giuen vnto vs, according to our

[a] Teſt. Rhem. in Math. 12. verſ. 11. in margin.

merites, ſo the Papiſtes ſay: when the ſinner doth that which is in him, hee deſerueth of congruitie to be iuſtified. As touching the recouerie of man out of the damnable eſtate of ſinne, all heretickes had their ſeuerall hereſie, wherein they put their truſt, and deſpiſed all other, and the true way of ſaluation which is by Chriſt. So the church of Rome as compact of all hereſies, hath diuers new meanes of recouerie out of damnation, and many religions, as of friers monkes and Heremites. The Turkiſh Mahomet had his Alcoran, and the papiſtes haue their canons, decrees and decretalles of the church vnder paine of damnation. There were certaine hereticks called Meſſaliani & Euchetę, who attributed all the power of the ſaluation of their ſoules vnto praier & ſupplications. So haue you with the papiſtes, certaine praiers, Auemaries, creedes and pſalmes to be numbred vp, for the ſoules both of quicke and dead. And an other ſort of heretickes called Heracleonitæ, are ſaid to redeeme their fellowes and aſſociates by oyle, balme, water and prayers. So theſe Romiſtes haue holy water to fright ſpirits, and as their [a] maſſe booke ſaith: they exorciſe (or coniure) the ſalt (which is put into the water) for the ſaluation of beleeuers and that it ſhould be to all who take it health of ſoule & bodie. They haue alſo extreame vnction, where with ointing & praier they promiſe the very like vnto a man, that is at the point of death, which the Euchatæ did. The Simonians called Simon Chriſt, the Sethians Seth. The Ophilæ and Maniches, the ſerpent, Elceſaitæ made two Chriſts, and many more are to be found of like hereſie: So the

[a] Set forth by Pius 5. ordo ad faciend' aquā benedictam.

the papiſtes haue many mediators or Chriſtes: The virgine Marie, the Apoſtles, and I cannot tell how many Martirs and Saints, to whom they flie as vnto mediators. There were heretickes called Artotyritæ ſo called of their offering: For they offered vp bread and cheeſe. So the papiſtes haue the hoſt of bread, which they cal the forme of bread, which they offer vp for a ſacrifice. The heretickes called Ebionites, Cathari, Donatiſts, Pelagians & diuers others held iuſtification by workes, and not by faith onely, and ſo do the papiſts moſt earneſtly. Heretickes called Hierarchitæ ſaid that little children pertaine not to the kingdom of heauen, becauſe there is not in them any merite of the combate or ſtriuing, by which vices ſhould be ouercome. So the papiſtes hold that concupiſcence is left for the combate to ſtriue withall, that their actions might bee the more meritorious, and they pronounce damnable ſentence vpon children vnbaptiſed. The heretickes called Iouianiſtes (as Saint Auſten ſaith in his yonger daies) did hold, that a man could not ſin hauing receiued the lauer of regeneration, (that is to ſay Baptiſme.) So the papiſts ſay, that after Baptiſme, concupiſcence in the regenerate is no ſinne, and that there is nothing in him diſpleaſing God. The donatiſtes affirme of themſelues that they liue a perfect, righteous, and angelicall life. So the papiſtes ſay a regenerate man may do all Gods commandements, and their religious men liue a ſeraphicall and angelicall life in their orders. Concerning the worde of God,[a] there were heretickes called Appellitæ, which blamed the holy ſcriptures, with verie painfull and earneſt reprehen-

[a] Euſeb. lib. 5. cap. 13.

sion. So doe the papistes call the scriptures a thing without life & dumbe, and like a nose of waxe, that may bee drawne euery way, hauing no certaintie without the iudgement of the church. The hereticks called Pepusiani, made Christ author of their filthy reuelations. So the papists make him author of their vnwritten verities. And as the Tacians, Maniches,& Mahomet,equall their deuises & traditions vnto the holy scriptures, so do papists. And as papists prefer the authority of their Church before the holy scripture, so these allow so much and so far of holy scripture, as serueth for their purpose & deuised wickednesse. And as the heretikes called Nazarai, did confirme their dotages by reuelations & false miracles: so traditions & much ragged stuffe in poperie, bee made warrantable by miraculous operations & apperitions. The heretikes aforenamed Pepuziani do send al men to a city in vpper Phrigia called Pepuza, naming it the celestiall Ierusalem, & the citie whereof the prophets spake,as though there were no other heauen. So the papists cal vs to the church of Rome, as though the vniuersall Church were tyed to one place, out of which there is no saluation or way to heauen. As concerning the worship of God, Simon Magus the root of heretikes, caused his owne image and of his harlot to bee worshipped of his disciples. So the papistes set vp images of their canonized Saints to be adored. Angelici were heretikes which worshipped Angels. So the papists haue a [b] speciall masse of the Angels, & pray vnto Angels. Marcellina companion of these heretikes,called Carpocracians, worshipped the images of Christ and Paul, &c.

a Iohn Sleid. coment.lib.23. Literi Clemētis de sinodo Trident. colligend.

b Missa votina de Angelis.

So

So do the papiſts. Collyridiani worſhipped the virgin Marie the Sethians worſhipped Seth. The Abelonites worſhippe Abell, and diuers others doe the like according to their ſect. So the papiſtes according to their ſect, praye vnto all their canonized Saints and worſhip them. The heretikes Armenij worſhipped the croſſe of Chriſt, and ſo doe the papiſtes.

Concerning the ſacraments, the heretickes called Donatiſtes, meaſure the power and effect of the ſacraments, by the dignitie, holineſſe, and hand of the miniſter. So the papiſts aſſigne the power of the ſacraments to the worke wrought of the prieſt, and that the intent of the miniſter is neceſſarie to make it a religious action. And as the papiſts permit weomen to baptize, cloiſtering their holy and religious nunnes. So their progenitors the heretickes Pepuziani, admitted weomen to the eccleſiaſticall miniſterie: and the Marcionites taught that weomen might baptiſe. The heretikes called Meſſalians ſay, that the force of baptiſme pertayneth onely to the ſignes: and ſo do the Papiſtes. And as the papiſts in Baptiſme, haue ſalte, ſpittle, croſſing, and other annexed ceremonies with coniuration, by which it is as it were chaunged into a new thing. So did the Simonians and Marcitæ olde heretickes their naturall fathers, defile and in a manner blot out baptiſme. In the Lordes Supper the heretikes Aquarij were not content with the two outwarde ſignes of bread and wine, but added alſo water. So do the papiſts mingle water with the wine in the cup. And the Marcitæ aforeſaid profeſſed that by words and incanta-

incantations, they changed the wine in the cup, into the bloud, and bring the grace of God into the ſame cuppe: ſo the papiſts profeſſe that the ſacrament is changed by their words of conſecration and coniuring into the verie bodie & bloud of Chriſt, and that grace is contained in the ſacraments. And here they reſemble the Apollinarians which made Chriſtes bodie to bee heauenly and not earthly: for the papiſtes ſay, that it is the bodie of Chriſt, though it be not ſeene felt nor heard: and they are like the Marcioniſtes which accounted Chriſtes bodie fantaſticall: ſo theſe will haue men beleeue the ſacrament to bee his body, though it haue no quantities nor qualities of a bodie. And they are like the Timotheans, which confound the two natures of Chriſt: and the Eutiheans, who affirme the humane to be ſwallowed vp of the deuine: and to the Neſtorians, who make his manhood equall to his Godhead. For the papiſtes ſay, that the ſame bodie or man is in heauen and in earth, and that in as many places of the world at one and the ſame time, as it is or may bee at once conſecrated & made by their prieſt, which propertie of being in many places at once is not of the nature of man, but of God: therefore herein they are neere in affinitie with theſe heretickes? The hereſie of Vincentius Victor, hath this amongſt others, that the ſacrifice of Chriſtians (that is the ſacrifice of the bodie and bloud of Chriſt) is to be offered for them, which being not baptiſed, are departed out of the bodie: So the papiſtes haue their ſacrifice for the dead. The Maniches refuſe the olde teſtament, and partly mangle and curtoll, and partly caſt away the new:

new: So the papiſt, though in woordes they acknowledge both, yet in truth they refuſe both keeping them from Gods people and reading them in a ſtrange toong, that the people cannot vnderſtande, which vnto them, is as good as if they were caſt away. The Heracleonites, make a ſuperſtitious calling vpon God, with ſtrange and vnuſuall words, eſpecially to driue away diuels: ſuch is the maſſe of the papiſtes all in a ſtrange toong, and their exorciſines are of the ſame faſhion. The heretikes called *Taciani*, *Origeniani*, *Hierarchita*, *Saturniani*, and diuers others, make mariage an vnholie and vncleane thing, and of the diuel, and ſhut it out of their congregation: So the papiſts not onely preferre a ſingle life before mariage: but alſo with ſuch like tearmes, make it as an vncleane thing not meete for their prieſtes; and allure both men and weomen to the vowe of chaſtitie, as a purer and holier life, then matrimonie, and therein they are alſo like the Euſtachians who deſpiſed the maried prieſtes. And as the papiſtes haue their Friers, Monckes, and Nunnes of a ſtraunge and differing habite from other men and weomen, and that ſeruants vpon a vowe may leaue their Maſters, and ſome of theſe vowed perſons, profeſſe the renouncing of worldlie ritches, and worldly dooings, to walke a more neere courſe to heauen: ſo theſe heretikes the Euſtachians, had their differing habite from other men, ſeruauntes by this habite deſpiſed their Maſters, and ritche men which did not renounce all which they poſſeſſed, were accounted without hope towardes God, alſo theſe heretikes counted the ea-

ting of fleſh vnlawfull euen as the papiſtes doo. And as the papiſtes forbid fleſh and as they call it white meat, ſo their graundfathers the Maniches abſtained from fleſhe egges and milke. And there were heretikes which put religion in going barefoot and therfore called of ſome Nudipedants: ſo are the franciſcans and others amongſt the papiſtes of ſuch religion. The donatiſtes denie the magiſtrates authoritie in matters of religion, and namely in puniſhing of heretikes: So the papiſtes ſhut out the magiſtrate in cauſes eccleſiaſticall: and as the papiſt giue the pope the primacie aboue the magiſtrates in all cauſes, and at their pleaſure put them downe with their great curſe: ſo theſe their predeceſſours the heretikes called donatiſtes, doo moſt vilelie raile againſt magiſtrates, & beate them downe with menacing words. Theſe donatiſtes had manie vile thinges in them, wherein they fitly father the papiſtes, they were circumcellions and counterfaited an auſtere life, like the popiſh monkes, heremites and friers, liuing in caues and ſelles. They ran vpon chriſtians whom they met or came by, euen as wee read of rhe papiſt in France in our daies, moſt cruelly murdering Gods beloued Saints. And as the papiſts haue their coniurations of their holy waters and Agnus dei and exorciſmes in Baptiſme: ſo theſe wicked donatiſtes with thoſe abominable heretikes called Baſilidians and Eunomians, had their enchantments and coniurations: Theſe filthie heretikes the donatiſtes, together with that horrible hereſie of Arius, did ſo far account themſelues the holie and catholike church, that they would baptiſe againe them which were of

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the true church, making thēſelues only the catholike church: And there were other heretiks called *Apoſtolici*, that is apoſtolike, which ſo termed thēſelues, becauſe they thoght thēſelues more apoſtolike then others, & namly becauſe they receaued not into their cōmunion, maried perſōs & ſuch as poſſeſſed goods proper to them ſelues. So find we among the papiſts theſe vnmaried perſons & religious without proprietie of goods: & the papiſts call themſelues the holie mother church of Rome, the Catholike and apoſtolike church: and are in deed verie like their fathers theſe heretikes, hauing in deed no more but the name of the holie catholike and apoſtolike church: baniſhing from them, and by fire and ſword perſecuting the true religion and doctrine and faithfull members of the holy catholike & apoſtolike church. But what ſhould I endeuour to ſhewe all the popiſh ſtocke, linage and kindred? what neere affinitie they haue with Iudaiſme, in plentie and maner of ceremonies, traditions of elders, meritorious righteouſnes, and fained holines? what baſtardlie conformitie they haue with all pagainiſme, in innumerable idols, and ſorts of religions and in ſundrie patrons of ſaints and Gods of countries and nations? what perfect conſanguinitie they haue with Mahumetiſme, making vp (as it were) one entire bodie of Antechriſt: engendred bread compact and compound of all hereſies, religions, ſuperſtitions and rudiments of this world whatſoeuer: by eaſt and by weſt, rayſing vp wars, ſeditions and all maner of vilaines, to put downe the glorious and bleſſed name and goſpell of Chriſt, by their owne Alcorans, lawes, decrees and

decretals with innumerable forgeries; that they them ſelues may raigne as the chiefe prophets of GOD and head of his church? Only this one thing would be remembred, that after *Anno domini 600.* theſe two monſtrous twins, began to come foorth into the open ſight and light of the world, and to ſhew them ſelues blaſphemous againſt God and his Chriſt, being engendred with the curſed ſeed of Sathan, and of a long breeding in thoſe former heretikes, euen from the Apoſtles times, of which times and generation it is ſaid by Saint Paul, the bleſſed ſeruant of
2. Theſſ. 2. Chriſt: *The myſterie of iniquitie doth alreadie woorke.* Therfore one of their owne popes, Gregorie (whom they call) the great, the firſt of that name and Pelagius his predeceſſor, reſiſted moſt mightelie Iohn Patriarke of Conſtantinople: for preſuming to take vnto him the name of vniuerſall patriarke, prieſt of prieſtes, or Biſhop of Biſhops: affirming that hee which ſo did, was the forerunner of Antechriſt. And ſo indeed it fell out, for it was not long after, that Mahomet came forth in the Eaſt and began to ſupplant the church of Chriſt, with his abominations. And pope Boniface the 3. (which in a few yeres after this Gregorie) got this vniuerſall title of Biſhop of Biſhops, and ſo began Antechriſts firſt birth, in the open eies of the world. And theſe two brothers, haue ſince growen to their perfection; and the more they haue growen, the leſſe hath been the honour and name of Chriſt, and the knowledge of his goſpell amongſt the ſons of men. Till now it hath pleaſed God of his gracious goodnes and free fauour, to make them knowen what they are, and by the breath

breath of his mouth to consume thē; Now the glory of Christ crucified and the truth of his gospel beginneth like the morning light, to take holde on the corners of the earth. The Lord our God and merciful father, be blessed and praised therefore. Amen.

CHAP. IIII. *Of the original of poperie.*

Wherein is declared, 1. that by the precedent Chapters it may appeare to be of a late birth. 2. That neither the difference of calculation in stories, nor forging of writinges nor managing of good authors doo hinder the knowledge of their new birth. 3. Their owne toongs and traditions proue poperie new. 4. Many particulers are rehearsed out of popish authors, and the former counsels. 5. Fiue foundamentall points more largelie examined by antiquitie. 6. The latter ouergrowing, and lopping, and dailie now sprowting of poperie. 7. That popery is not yet a perfect bodie of his ful shape proportion and members.

NOw am I come to the arising of poperie, how it therein agreeth with heresie. For if it may be plainly and directly shewed, how poperie had his beginning (both in regard of the author thereof, and of the time wherein it bread and came forth) diuerse and a disagreeing and seperate from the true religion, whose authoritie and time came from God: & that it is of a later generation and off-spring: then euerie wise christian, will readily see and acknowledge, that it is borne in these

laſt times, with other filthie hereſies, and that it cannot be the true ancient & catholike religion: but new borne and late vpſtarted ſuperſtitious and counterfeit like as [a] ſhe that pleded for her ſelfe to be mother of the liue child, was foũd by wiſe Salomon, to be in deed the mother of the dead child. And this by gods grace I doubt not but to make manifeſt, to euery honeſt man, who wil not wilfully blind his eies againſt the knowne truth. And this I may ſo much the more boldlie affirme, becauſe that vnto him that marketh it well, it doth alreadie ſufficientlie and plainely appeare, by that which is written before. And that by foure arguments of great demonſtration, in my conſcience. Firſt becauſe that the true religion is the ſame which is now in England, and this is proued to haue beene from the beginning of the worlde by Gods ordinance ſet foorth in holie Scripture, and becauſe by the learned men of this lande it is euidently taught and defended in the chiefe and maine heads thereof, out of the fathers for 600. yeeres after Chriſtes incarnation, and by hiſtorie knowne to haue remained in the greeke church, and in diuers partes of the weſt till our time. Secondly becauſe the religion of Rome is directly contrarie and diſagreeing thereunto. And thirdly that they follow not the doctrine, taught by Saint Paul and Peter, and laſtlie that they agree with the heretikes of the primatiue Church, and be as it were compact of many hereſies which ſprang vp in the firſt 600. yeeres, which foure thinges being apparant in the former Chapters of this booke, there needeth no more to proue, the new learning of popiſh ſuperſtition, to bee of a late

[a] 1. King. 3. 16.

late off-spring and generation.

2. Howbeit I wil here adde a fift argument, which is this, that popery may be shewed how it is risen vp, without Gods authoritie, by men, how, where, and when since the pure times of the blessed Apostles, and founders of Christes church and religion; yea and that in most of the particulers. Wherin my purpose is not, to enter so farre as might be spoken; (for I cannot make in so short a roome, an exact treatise) but onely as briefely as I can conueniently, so far to shew the christian reader, as he may sufficiently see and perceiue, that poperie hath his originall from men and not from God, & that it came vp since and vnder the Christian religion; like vnto the Iuie that commeth vp after the oke and taketh holde thereon, and by little and little so ouer spreadeth it, and couereth it from the sight of men, that wee can scarse see or discerne the oke. And here I am to aduertise the reader, that historie writers and reporters of antiquitie differ much in these causes about the times: so as the cronologie writers finde themselues encombred, howe to set downe the certaintie in manie things: yet notwithstanding though the authors disagree about the certaine time, yet the matter is made vndoubted, when they all agree that it is found out, to come in after the Apostles times. Wherein I make choise, to take our testimony from hartie and vnfained papists, that the truth of this cause, may the more appeare when themselues cannot but yeeld, vnto vs sufficient warrant and proofe of their new borne superstition. They haue two great helpes to maintaine the antiquitie of their follie. First the authorising of counter-

Histories differ in setting downe the times.

Two deuises to hide the newnes of poperie.

counterfait writinges, ſuch as are the decretall Epiſtles of Clemens, Anacletus and others of the primatiue Church, which not onely diſagreeing in ſtile and matter from the times they pretende, but alſo telling of thoſe thinges and perſons, which were many yeres after, doo very much argue, that when the papiſts, are faine to runne vnder the ſhadowe of ſuch muddie and vnſetled Wales of forged authoritie, their foundation is not ſo deepe, in their owne conſcience, as they would beare the worlde in hand. Their ſecond helpe is; that they proine, pare, and loppe, and engraft the writings of auncient fathers and others, teaching them by a newe deuiſe called *Index Expurgatorius*, hatched in the late Counſell
Anno 1571. of Trent, to ſpeake as they thinke beſt, for there ſea of ſinne, and to holde their peace where they like not of their ſayinges. If they may thus authoriſe falſe witneſſes to ſpeake for their purpoſe as they liſt, and gagge the toonges of the true witneſſes, they can ſpeake no further, but as they giue them leaue: then may euerie ſimple man ſee in them, that an euill conſcience, findinge themſelues to haue no antiquitie of trueth, doth cauſe them to inuent ſhiftes to colour and cloake their wicked forgeries and newe deuiſes: by which they haue manie yeeres abuſed Gods people. But G G D bee thanked (who bringeth the hidden and ſecreate thinges of the wicked vnto light) he hath confounded their wiſedom, that all this doth not hide their filthie and earthlie generation. For the propheſie of Saint Paul concerning ſuch peruerſe and curſed ſpeakers, which haue a ſhewe of godlineſſe, but haue

haue denied the power thereof, is now in the eyes and knowledge of all men come to passe: For he [a] saith: *They shall preuaile no longer for their madnesse shalbe euident to all men.*

[a] 2. Tim. 3. 9.

3. And this verily is brought to passe by the righteous iudgements of God, causing their owne tongs to take them, and making the counsell of the wicked to bee foolishnesse. Marke therefore and consider how they confound the glorie of their inuentions ad deuises. Martinus Peresius Aiala, a Bishop and a verie zealous papist, seeming to haue taken great paines in reading of antiquities, writeth a [b] booke of traditions, dedicated to Phillip king of Spain, where hee [c] calleth the inspired scriptures of the worde of God: *Dead incke in the holy bookes*: and affirmeth that if we should follow onely the holy scriptures (which he calleth a pestiferous opinion) Christian religion and ecclesiasticall pollicie should vtterly be destroied: auouching beside the canonical scriptures another kind of doctrine, called Tradition, the head & seed plot (as he saith) of almost all controuersies betweene vs, and if herein wee agreede, all discord now in religion would quickly cease. And in this booke he maketh [d] three fountains of traditions. First they call diuine authority, that is, such as Christ (in their deuise) instituted & deliuered which were not laid vp in the scriptures: the second fountaine they call the Apostolicall mastership, where they haue traditions, some in the canons Apostolicall, & some in holy mens writings: the last fountaine is the mastership & authoritie of the Bishops & most of all of the Roman Bishops, which they also cal the [e] ma-

[b] Printed at Paris 1549.

[c] In his preface. nisi attramento mortuo in sacris codicibus expressis.

[d] 3. pars. assertio 6. fol. 6. Diuina authoritas, magisterium apostolicum. Episcop. maxime Romanorum a Deo concessa authoritas.

[e] pars 2. assert. 5. fol. 44.

ſterſhip of the church. Wherein is a power as they ſay to iudge and determine what is canonicall ſcripture and to make diuers lawes and eccleſiaſticall diſcipline. And this laſt giueth power to all the reſt: for here (as they ſay) wee know which is the true worde of God, heere the authoritie of decretalles is made firme, and this being a gift and priuiledge, that cannot erre, is of that autenticall authoritie (if we beleeue them) that no man muſt once reaſon againſt it. Out of theſe fountaines they drawe their traditions, *of the rites of Baptiſme, of confirmation auricular confeßion and penitentiall ſatiſfaction, the tradition of order and his rites, the fearefull ſacrifice of the alter tranſubſtantiation, praier for the dead, communion vnder one kind, purgatorie, extreame vnction, worſhip and interceßion of Saints, worſhip of relickes, images exorciſmes, Lent, faſtes, ſingle life, vowes of chaſtitie and ſuch like.* In handling of which traditions he [b] giueth vs a rule, to diſcerne humane traditions from diuine ſaying: *Traditions which are not good, are either contrarie to the law of God, and are verie neere occaſions to ſin; or derogate to the glorie of Chriſt; or they are friuolous, burdenſome and of no profit.* If it be lawfull for vs to follow theſe three rules, we ſhal eaſily proue popery to be no good tradition, but a meere humane inuention of their owne. For the firſt rule: I hauing before ſhewed that all their popiſh religion, is contrary to the religion which God taught Abraham, Moſes and the Prophets taught the Iewes, and Chriſt and his Apoſtles taught all nations, and contrarie to the doctrine which Paule taught the auncient Romanes,

[b] Poſtulat. 3. fol. aut quia legi Dei repugnant & proximæ ſunt occaſiones peccandi &c.

manes, and which Peter taught the Iewes: it muſt needes follow, that theſe traditions, being (as they confeſſe, not found in holy ſcriptures) cannot bee good: if the firſt part of their rule be true. Secondly, if it be of the nature of the ſcripture (as we haue proued) to containe all things neceſſarie to ſaluation, and ſome of theſe, as their dreadfull ſacrifice of the maſſe, rites in baptiſme, confirmation, purgatorie, prayers for the dead &c. are (by popiſh doctrine) neceſſarie to ſaluation, and yet are not to be found in holy ſcriptures, then it followeth that they are contrarie to the law of God, when they ſtand vp to ſhew themſelues auaileable to ſaluation: becauſe they falſely accuſe the ſcripture, not to containe all thinges neceſſarie to ſaluation: yea they accuſe the ſcripture of a lie: when it ſaith, [c] *They are able to make thee wiſe vnto ſaluation, and that the man of God may bee perfect and abſolute vnto euerie good worke.* But what can bee more contrarie to the law of God then to make his inſpired word written to tell a lie? Here then by their owne rule fall downe their traditions, forged vpon Chriſt and his Apoſtles, and preſumed by their Church, and if the ſcripture bee true there can and ought to bee no ſuch thing: and therefore of neceſſitie by their owne doctrine, theſe are but deuiſes of men & traditions not good. Now for the ſecond part of this firſt braunch of their rule, where they ſay that the naughtie traditions, *are verie neere occaſions of ſinne.* Theſe traditions breake that rule alſo. For beſide that they are all ſinne, in that God neuer commaunded them, and come vnder that checke: [d] *In vaine they worſhip mee, teaching for*

c 2. Tim. 3. 15. 16. 17.

d Math. 15. 9.

doctrines mans precepts: they can neuer denie by any good reaſon, but that by theſe traditions they giue occaſions of ſinne many waies. As in Baptiſme, men cannot diſcerne the true worke of Baptiſme for the multitude of ceremonies, vnto which are giuen the verie power and operation of Baptiſme, by the ſacrifice of the maſſe, relickes, images and praying to Saintes they are ledde vnto ſinne, being directly againſt that commandement, which ſaith, [a] *Thou ſhalt worſhip the Lord thy God and him onely ſhalt thou ſerue.* And their vowes of chaſtitie and ſingle life giue occaſion of all filthineſſe, buggery, and murder, and ſodomitrie. But if in theſe traditions there be a direct and particular contradiction to holy ſcripture, then where is their foundation? as for example, the holy ſcripture ſaith, [b] *There remayneth no more ſacrifice for ſinne*: they ſay the ſacrifice of the maſſe is for the quicke and the dead: the holy ſcripture ſaith it is [c] a doctrine of deuils, *to forbidde meates and mariage.* Theſe traditions make prieſthoode, vowes and holding the childe at Baptiſme to hinder marrige, and that Lent and ember daies muſt not ſee any fleſh and that for conſcience ſake. The ſcripture ſaith thou [d] ſhalt make no image nor worſhippe them, and they ſay thou mayeſt and oughteſt to worſhip them. And there are a great many more, as is before apparant to bee ſeene, whereof I thought good to giue the reader a taſte, that hee might the better remember what hath beene before written. For the ſecond part of the rule, to knowe a naughtie tradition, to be of men, and not of God: they ſay it is naught, if it bee derogatorie to the glorie

a Math. 4. 10.

b Heb. 18.

c 1. Tim. 4. 1. 2

d Precep. 2. Exod. 20.

glorie of Christ: I pray you looke vpon all and euerie of these traditions, and you shall find that they are set forth for merite and remission of sinnes, for satisfaction and iustification. All which as is before proued, are the glorie of Christ, because there is [e] *no other name giuen vnder heauen whereby a man may bee saued.* These being newe names challenging that which belongeth to him, cause men to giue his glorie vnto others. And therefore by this rule, seeing they derogate from the glorie of Christ, they are no good traditions, but meere inuentions of men, not sufferable in the Church of God. Lastly, they are friuolous and burdenous &c. which is the third part of their rule to know traditions to be of man, do but looke vpon the number. If [f] one booke can shew vs 3090. decrees, whereof most of them be of these traditions: and that there be besides these in decretall and extrauagants, I cannot tell how many thousand more, then how can they auoid the name of burden. And as for their profite if wee may iudge by holy scriptures, which teacheth that [g] *Christ by himselfe purgeth our sins.* What profit can there be in any or all of these? except we may say, that Christ hath not purged our sinnes. But their owne conscience telleth them, there is no need of them. As for example, when they can [h] say of all the rites of tradition in Baptisme, that they are not of the essence of Baptisme, because that without them Baptisme may bee well giuen in case of necessitie: which hauing as great a warrant as any of the rest, wee may verily conclude, that they are all but friuolous, and superfluous, ouerspreading outslippes of mens de-

e Act. 4. 12.

f Gratians decrees.

g Heb. 1. 3.

h Manipul. cur. cap. 8. de annex. bapt.

uiſes. What ſhall we then determine of this goodly popiſh traſh? but that they cannot be ancient & autentical after Gods word ſeeing they cannot agree to their owne rules, whereby they would proue them to be of God. Therefore that is moſt blaſphemous, that they call the worde of God, as it is in the holy bookes, dead incke in compariſon of their tradition, vnleſſe it be warranted by tradition, and vnderſtood in the ſence of the maſterſhip of their church. Wee are then come thus farre that poperie is a tradition, not written with dead incke in Gods holy bookes; but ſome other kinde of doctrine, which by their owne rules cannot bee found worthy the name of a good tradition: and therefore a meere deuiſe of mans fooliſhneſſe, that is to ſay, verie fables much diſpleaſing and abhominable in the holy eyes of almightie God.

a Antididagma printed at Louan. 1544.

4 Now let vs looke into the particulers. Heere come the [a] reuerend Canons of Colen, who in the generall ioyning with this great clearke Pereſius, in many things crie with him: *Traditum eſt*, or *traditum tenemus*, that is, it is a tradition, or wee hold it a tradition. And this they doe, where they are to ſhewe their originall: and in deede it is an eaſie matter to maintayne any fooliſh or wicked thing by ſuch a deuiſe, yet are theſe learned men of Colon content to tell vs one or two originalles. Firſt

b Pag. [illegible]

[b] they ſay, It is true that Chriſt gaue the Sacrament to his Apoſtles vnder both kindes of breade and wine, and that the church obſerued that order a long time after: therefore they teach vs that to keep the cup from the common people is but new learning

ning. So also they [c] say their holy daies reckning by name 22. to haue beene celebrated aboue a thousand yeares, which yet they cannot say to bee enioyned the Church, but by a counsell of Lions which they can hardly shewe, or by Gregorie the ninth about the yeare of the Lord 1210. [c] Pag. 143.

There is another verie learned man deuoutly giuen to the sea of Rome, called Iohannes Stephanus Durantus, who hauing taken great paynes in a [d] booke *De ritibus ecclesiæ*, dedicated to Pope Gregorie the 14. doth mightily labour to shew the ancient originall of the popish worship and seruice of God, searching authorities both olde and new, yet is hee faine to sing the same song with others of *Traditum est*, and to alledge many corrupt and partial authors. Howbeit he is an helpe to vs in many thinges: that we may know by their confession, that they worship God in many things by the precept of men. Namely that in [e] the gospell, and vnto the time of Irenæus priests were called *Presbyteri & patres*, that is, elders, and fathers. Secondly he can tell vs, that [f] Lactantius lib. 6. cap. 2. and after him the counsell Elibert cap. 37. And Hierome against Vigilantius, haue taught men to deride the vse of candles in the church, namely, that they taught, that to light candles for the honour of martirs, appertaineth vnto the ignoraunce and simplicitie of seculer men, and of religious women, which haue indeed a zeale, but not according to knowledge. Hee would haue vs know that [g] Zepherinus the 16. Pope ordained a dish of glasse to say masse in, and that Vrbanus the 18. Pope made them of gold. And the [h] corporall to bee of linnen [d] Printed at Rom. 1591. [e] Lib. 1. Sap. 1. Sectio. 8. [f] Cap. 8. sect. 5. [g] Cap. 11. sect. 2. [h] Cap. 12. 3.

linnen to wrap the bodie of Christ, he will haue vs thinke to bee ordained by Eusebius. And as for the
a Cap.16.9.10. [a] reseruing of the hoste, hee woulde haue vs to beleeue the late Counsell of Trent, to haue good cause to affirme, that the custome is auncient, reaching to the Councell of Nice: though himselfe cannot find it in the councell, nor in Gratian but on-
b Cap.19.2. ly in Rufinus. As for baptisme he confesseth [b] that in the beginning it was vsed simply in riuers or fountaines: but processe of time bringing foorth more honour to religion these goodly fontes and ceremonies, now vsed in the Church of Rome, by degrees came vp. Also notwithstanding this he would
c Cap.21.2. haue vs thinke that [c] Alexander the fift Pope from Peter, did command water sprinkled with salt to be blessed, to sprinkle the Christian people withall.
d Cap.22.6. This man would haue vs fet the [d] hallowing of bels at the Synode of Colon vnder Pope Iulius the first, Anno 338. that the deuill might bee made afeard by the noise of belles, calling Christians to praiers.
e Lib.2.ca.1.6. The worthie [e] name of the masse hee telleth vs out of Burchades decretals, to bee verie auncient, euen from Euaristus the third Pope of Rome. Concer-
f Cap.2.2. ning the [f] sacrifice of the masse, the first strength he would haue vs take out of the Canons, falsely tearmed the Apostles, and out of the councell of Nice, and of diuers fathers, because they make mention of offeringes and sacrifice: Who in deed haue no such meaning, but onely vse these termes by alluſion to the old law, to signifie our thanksgiuing and memorie of Christes sacrifice in which sence it may be called an offering or sacrifice: but you should not find them

them say that their priest did really and truely offer vp vnto God his son or the whole man Christ, vnder the formes of bread and wine for the quick & dead: therfore this is but a new deuise of their own. Howbeit his first [g] inuention of publike masse hee layeth vpon the counsel of Carthage about Anno 389. and the priuate masse as they now vse it, when the priest alone doth communicate, he would haue vs thinke (though he shew no reason) to be long before Gregories time that is An. 606. yet if men beleeue him, this masse publicke and priuate is but new learning, as he teacheth it, whereof neither Christ nor his Apostles can be prooued authors, but men who liued after their time. Hereof it is, that although he boldly affirme, many patches of the masse to be auncient euen from the Apostles time (which no man that reuerenceth the holie Scriptures as hee ought, can doo in such maner as hee doth) yet is hee willing to teach vs the beginning of some of them. Namelie that the confession, which is made in the beginning of the masse is of a doubtfull parentage, whether of *Damasus* or *Pontianus*. But [b] *Gloria in excelsis* he saith *Taleſphorus* 7. Pope from Peter to haue ordained: [c] of the tract hee careth not, if we beleeue *Gelasius* to be the author, or els *Celestinus*, and that hee made the gradnale. [d] Alexander the fifth hee sayth appointed wine mingled with water, and the [e] washing of handes in the masse, hee teacheth out of Thomas *Aquinas* a newe writer, to bee as it were instituted of the Church, as a certaine conuenient thinge. The [f] Canon of the masse, which hee saith is the lawfull and reguler making of

g Cap.4.1.4.

a Cap.12.4.

b Cap.14 1.

c Ca[illegible]

d Cap.27.1.

e Cap.28.6.

f Cap.32.1. & 37.1.

the ſacrament, he coniectureth to be long before S. Gregorie, becauſe that S. Ambroſe (as he ſaith) maketh mention of *Benedicta aſcripta, rata, rationabilis &c.* ſo that he teacheth that before Ambroſe time, there is no proofe of any vnlawfull and reguler making of their ſacrament, and therefore it is not of God but of man: eſpecially ſeeing that to a reaſonable man this is but a ſtreined proofe of antiquitie, Ambroſe mentioneth theſe termes, therefore the Canon was in his time before Gregories time, which being ſo I meruaile how [g] Alexander the firſt being fift pope, could (as he ſaith) adde that part of the Canon. *Quipridie*, when the auncient Canon was long after him: yet he geſſeth that [h] the cõſecrating of the bread round like a penie is not new, becauſe he findeth in *Gregorie oblationum coronas*, the crownes of the offerings, and ſuch like ſandie foundations. [i] *Leo* the firſt he ſaith addeth this particle *Sanctum ſacrificium immaculatam hoſtiam*. The [k] memorie of the dead in the maſſe, he warranteth by the ſecond prouincial counſell called *Concilium Arelatenſe*, holden vnder pope Silueſter, *Anno* 320. The [l] preface before the Lords praier, *Oremus preceptis ſalutaribus moniti*, hath his teſtimonie from the ancient time of Charles the great, *Anno* 880. This man thinketh that [m] Albertus was deceaued; to thinke that Sergius ordained the breaking of the hoſt, he would haue us looke hyer, but ſo as we may ſee it was of ſome man. [a] *Pacis oſculum* in the maſſe, he ſendeth vnto Leo the ſecond or Innocent the firſt as fathers perhaps thereof. That [b] for the holie ſinguler reuerence of the myſterie, the lay people ſhould not touch with their hand; the Euchariſt,

g Cap.38.1.
h Cap.38.6.
i Cap.42.9.
k Cap.43.2.
l Cap.47.1.
m Cap.51.8.
a 53.1.
b Cap.55.18.

but

but the priest should thrust it into the mouth of him that eateth it, he saith the church ordained in an odd counsell of *Rhotomag*, As for the [c] canonical howers, he would not haue vs to beleeue *Polidor* and others which refer them to *Hierom*, or to *Pelagius* 1. or 2. but he hath found them out (as he saith) in Clement Basill and other fathers; but wee looked to be shewen them in the oracles of God. The [d] vigils hee would fasten vpon *Tertullian:* and the [e] *Antiphonæ*, that is, singing or saying by turnes and courses he fathereth vpon *Ambrose*. So that the pope allowing this mans writing, wee may beleeue, all their worshipping of God, masse, sacrifice, and canon, to be mans deuise, earthly and diuelish: a verie new learning in comparison of the true worshipping of God, taught by Christ and his Apostles.

* Roane c lib. 3. cap. 2. 7.

d Cap. 4. 2.

e Cap. 17. 4.

Pope Grigorie the 13. hath holpen vs to the knowledg of something, by his [f] new Martyrologe, restored (as it is intituled) to the truth of the ecclesiastical storie. For there is told [g] that *Odilo* abbot of Clunia first commanded in his monasterie, the commemoration of the faithfull being dead, to be the first day after the feast of all Saints, which rite afterwardes the whole church receauing did allowe, and this man died as they say, Anno 1048. And this booke doth [h] ascribe vnto Mammertius B. of Vienna, the daies of letanies, that is the rogations before ascention, and after him, the church vniuersal allowed it, he liued about Anno 460. yea this legende [i] doth father vpon *Pachomius* an Abbot of Ægypt (who died as they say) Anno 406.) the rule of Munkes, & that we may know these trumperies came of the diuell they say, that he learned it

f Printed at Antwerpe 1589.

g Ian. 1. pag. 2.

h Quint id. Maij pag. 212.

i Prid. id. Maij pag. 217. Quam angelo dictante didicerat.

ned it at the mouth of an Angell. For ſo the Apoſtle Saint Paul teaching righteouſnes and ſaluation onely by beleefe in Chriſt, chargeth vs to hold him or an angell accurſed, that teacheth otherwiſe, therefore theſe things come not of God.

But Polydor virgili, a verie zealous patron of Romiſh ſuperſtition; For the honor of that ſea, ſearched many antiquities, therefore by [a] him we may be enformed of the birth of much of this new found doctrine, and ſeruice papiſtical, he [b] affirmeth that Innocentius the 3. who liued about An. 1200. did firſt ordaine auriculer confeſſion, to be at the leaſt once in the yere. But he would haue vs thinke that [c] Fælix the 3. being pope An. 526. commanded that men dying, ſhold be annointed: that is extreme vnctiõ. And as touching mariage of prieſts he ſheweth how in [d] the weſt, it began to ceaſe, namely firſt that Syricius being pope about an. 387. forbad mariage vnto prieſt and deacons, and that Pelagius the ſeconde cõming almoſt 300. yeres after decreed that ſubdeacons ſhold put away their wiues. But Gregory the firſt who ſucceeded him, thought that to be wicked, and therfore he bound the ſubdeacon, to promiſe chaſtitie before he were made ſubdeacon, after them many lawes & decrees were made about this matter, yet did it neuer preuaile, to be generally put in execution, till about An. 1074. when Gregory the 7. by great violẽce & labor, brought it to paſſe. And this is a verie plaine thing in all ſtories, that the Biſhops after this time laboured mightely with their prieſts, to make them put away their wiues, and ſo by little and little one countrie after an other, yelded to this ſlauerie (as Polydor termeth

a In his booke De inuentoribus rerum.

b Lib. 6. cap. 1. Auriculer cõfeſſion.

c Lib. 5. cap. 3. Extreame vnction.

d Lib. 5. cap. 4. Prieſts ſingle life.

termeth it) of constrained chastity, which he auowcheth to be a shamefull blot: thinking it very good that the right of matrimony might one day, be restored againe vnto priests. This man can tell vs that [e] in the beginning among the Apostles, all things were naked, and the mysteries simplie and plainly deliuered of Christ, all the order of ceremonies was naked, hauing more godlines then outward shew or decking. But after them other increased this holie mysteries, and diuers men in diuers ages added diuers things. Clestinus made *introitam missæ*, Gregorie the saying of *Curie* nine times, and diuers other thinges, *Leo* the 3. that frankinsence should be burnt on the alter, after the maner of the Iewes & heathen, & many other such things he rehearseth by their first parents (much like as is before said by *Durantus*.) Therfore he affirmeth that the canon was neither made al of one man, neither digested into the same forme that it is now, vnto which if we adde that of late, the masse is restored by the decree of the Counsell of Trent, & set foorth by Pope Pius the fift, we shal see that this kinde of massing, which is vsed in the popish Synagogue is a deuise of man, and of a newe and variable composition. This Polydor telleth vs that, [a] that Caius being Pope about Anno 284. did first distinguish the orders of porters, readers, exorcistes, acoluthes, subdeacons, deacons, priestes, and Bishops, by which as by certaine steps they should ascende to a Bishopricke. Also hee sheweth that [b] Cardinalles, were first certaine selected Priestes to burie and Baptise, therefore called Cardinall because they had more speciall charge then others, like

[e] Lib. 5. cap. 11. Many parts of the masse.

[a] Lib. 4. cap. 7.

[b] Lib. 4. cap. 9. Cardinals.

About Anno 610. as we call the foure windes great or cardinall winds, but after that Bonifacius the third obtained of Phocas to haue the prerogatiue aboue all Bishops this name of Cardinal became more honourable, when such as were of that companie were of the popes assistance and senate. And by little and little through the contention of the Emperors and people about the creating of the Pope, they got the prerogatiue and right of the choosing of the pope, and so about Anno 1244. Pope Innocent the third decreed they should ride vpon an horse, with a red hat, and so they came to their great dignitie, and grew more & more famous and attained that glorious estate they nowe take vpon them: [c] He maketh Alexander the first, pope of Rome, author of holie water to driue away diuels: And Stephen the first to haue ordained holy garments, and couerings after the maner of the Hebrewes, where as before they clad themselues within with vertues, and tooke no care for outwarde vestures in their holie ministration. But when this man speaketh of Monkes, Nuns, and Friers, which as new religions are lately sprong vp in this bastardly kingdome of Abaddon, in many families, like swarmes of locustes filling the Christian world, he verie honestlie affirmeth [a] that they are not of the gospellike and apostolike life, but a newe and variable maner of liuing. And hee cuts off 400. yeeres auouching, that *Paulus*, *Antonius*, *Hilarion*, *Basilius*, *Hieronymus*, and manie others in those primatiue ages, had nothing like the popish monkes and friers. They were free, and tyed to no certaine rule of life, after the ceremonies that now Monkes obserue, their garmentes were

c lib. 5. cap. 8.

d lib. 6. cap. 12.

a lib. 7. cap. 1. Nouus & variaus viuendi modus.

Vestimentum honestum.

were comely as to euerie man was fit: they had no bande of vowes, and were free to goe anie wheather and might leaue that order of life, if at any time they repented: and if saith he this kinde of Monkes might haue remayned vnuiolated, by the lawes of men: we should haue had at all times verie holie Monkes, and these were giuen to prayers, fastinges, watching, and studie of learning, they liued hardly and excercising themselues with their handes, gaue an example of well liuing to their posteritie. But after growing into manie families, and euerie of them prescribing a rule of life, it came to passe that the Christian people, which embraced one law and one religion, was deuided into diuers sectes and kindes of religion, and this came to passe (as he saith) because the monasticall lawes being humane, did not continue long vncorrupted: [b] Firſt out of Benedick, which was an hundred threescore and sixe yeres after Anthonie, the Monkes of the order called Claniacensis in Burgandie came vp, *Anno domini 916*. Secondlie the order called *vallis vmbrensis in Apenninum*, *Anno 1060*. and the *Montolinetensis*, *Anno 1407*. & *Cistercienses*, *Anno 1098*. Then [c] he telleth of rising of the *Hieronymians*, *Canonick regulars*, *Augustinians*, *Catusians*, *Carmelites &c*. After he speaketh of two new [d] fountaines of friers: Dominicke and Frauncis, one begetting the preaching of the other begging minorites Friers whose first appearing was in the time of *Innocent* the third, about *Anno 1215*. but what swarmes following there came out of these, he doth signifie saying: that the common people being astonied, suspected that godlines was not so much be-

[b] Cap. 2.

[c] Cap. 3.

[d] Cap. 4.

loued

loued of manie as eaſe and idlenes. But of theſe religons I need not to ſpeake much: ſeeing the papiſt themſelues doo frankely acknowledge that they are new, & we can out of them ſhew how they rent the vnſeamed coat of Chriſts holy religion, into ſo many peeces, cullers and changes of religion, that it would require a great volume to handle their ſtory & ſeueral deſcriptions, rules, habits, diſſentions, riſing & fallings. Yet let vs learne [a] of him the yeere of Iubilie, wherin the pope, giueth his indulgencies, ful remiſſion of ſins both from paine & guilt, vnto thoſe that viſit the holy places of the Apoſtles at Rome, he teacheth that Boniface the 8. Anno 1300. did firſt of al ſet forth the Iubily to be euery 100. yere; but fiftie yere after pope Clemēt the 6. eſtabliſhed the Iubily to be celebrated euery 50. yere, ſeeing the age of a man would ſcarſe attain to the Iubily of an 100. yeres; and laſtly Sixtus the 4. brought the Iubilie to be euery 25. yeres, and this was Anno 1475. and thus then the vſe of pardon, which they cal indulgencies began to be of great fame. Howbeit he would haue vs think, that their originall came from Gregory, but being not certain by any good antiquitie: he maketh Iohn B. of Rocheſter in a worke againſt Luther, to ſpeake for him on this maner. Parauenture it moueth many not to turſt ſo much to theſe indulgēces, becauſe their vſe in the church ſeemeth ſomewhat new, and very lately found out among Chriſtians: to whom I anſwere, It is not certaine of whom they firſt began to be giuen, but there was ſome vſe of them as they ſay among the Romains in ancient times, which may be vnderſtood by the ſtations, and he after ſaith. Truely no

[a] lib. 8. cap. 1. The yere of Iubilie, and pardons.

no catholike doubteth whether there be purgatorie, of which notwithstanding among the auncient fathers there was none or verie rare mention, and also the Grecians beleeue it not to this day. For as long as there was no care of purgatorie, no man sought for indulgencies, for of it dependeth all the estimation of pardons, if you take away purgatorie, to what vse serue indulgencies; therefore pardons or indulgencies beganne after men trembled a little while at the tormentes of purgatorie. So much the Bishop. Now here saith Polydor to his reader these things: by which things thou peraduenture, seeing they are of so great waight, didst looke for as things more certaine out of the mouth of God. Here wee may see, that these papistes when they speake truth as their conscience beareth them witnesse, they can tell vs that purgatorie is but a new inuention, and hath no certaine originall, and that these indulgencies and Iubilies and their after birth, are new borne bables, neuer comming out of the mouth of God. Which as the same Polydor further saith, being as greene corne grew by little and little after Gregorie, but very many sometimes gather no small harueſt thereof, as especially Boniface the 9. in whose times such pardons like other merchandise euery day were sold all abroad. So farre Polydor, in whose writinges thou mayest reade a great many more of popish deuotions, to bee new deuised toyes: some taken from the Iewes, and some from the heathen idolaters: wherein they forsake the auncient religion taught by the holie wrytings of GOD, and followe late vpstarte superstition of mans deuising.

Purgatory not among the ancient fathers.

Quæ tu forte, cum tanti sint momenti, vt magis certa ex ore Dei expectabas.

Now let vs go to another. Platina as zealous for poperie as who in his time was moſt, liuing in Rome, & in office vnder Pope Pius the ſecond, about Anno 1460. in the verie earneſt deuotion he hath to poperie, [a] ſheweth vs moſt of the foreſaid inuentions to haue riſen ſince the time of Pelagius the ſecõd, who liued about Anno 600. in the time of Mauritius the Emperour, out of whom ſome few thinges I wil obſerue ouer and aboue the former. And firſt this Platina reckoneth vp many things in the maſſe deuiſed by Gregorie the firſt, Pope next after Pelagius. And that he made the large ſupplications called the Letanies, and the ſtations of Rome, and namely them of Saint Peter, the day of the natiuitie of our Lord, the daies of the kinges the firſt ſunday of the paſſion, & of the aſcenſion, of Pentecoſt, of the natiuitie of the Apoſtle, the day of Saint Andrew, the day of the chaire of Saint Peter, when they ſay the great Letanies &c. yea he ſaith he made ſo many workes that one cannot reckon them. And if wee may beleeue him, in this time was found out the gowne of Ieſus Chriſt, which fell by lot vnto one of the ſoldiers, when Chriſt was crucified, in a village called Zaphat. For wee muſt ſuppoſe that Chriſt woare durable cloathing, which woulde not waſte in 600. yeares, and that the ſoldier kept it as ſome holy relicke, and gaue it or ſold it to ſome Chriſtian. But I will not trouble the reader with ſuch bables, onely let him obſerue and marke that here ignoraunce and blind deuotion began to ſpring, and to draw men away from the pure truth of the goſpell. This Platina tels vs that Theodatus ordained, that the ſonne of

[a] In his booke De vitis pontificum.

In vita Gregorij.

the

the godfather, should not marie the daughter which his father held at the font: this is a new kindred. Boniface the 5. ordained that one shold not be drawen out of the church by force, but the church shold bee a place of refuge for offenders. Vitalianus ordayned organs in the church, and musicall instruments. Leo the second founded the *Pax*, to be giuen the people in the masse time. This Platina telleth of a new and strange chaire at Rome, called *Sedes Stercorea*, wherin the new created Pope sitteth and vnderneath the last deacon trieth him whether he be a man, which newly came vp by this occasion, that Pope Iohn 8. as he went to the Church of Lateran, was deliuered of a child, and therefore the Popes after that going to that Church passe not that way, & are thus tried. Benedict 3. ordained that the priestes, deacons, and the Pope, should bee present at the funerall of a Bishop, to giue honor to the corps, and to pray for the dead mans soule, aud commanded all priests to say masse when the Pope died. In the time of Formosus, which was about Anno 890. Hee saith, that (he could not tell for what cause) in one time, the truth of the Emperours and of the Popes & their holines was lost and abolished. Steuen the sixt brought vp this new custome, that one Pope did vndo and annihillate the doings and decrees of his predecessors, wherein the Christian reader by the way may consider that wee are to beleeue them when they make the Popes decrees equall with the scripture, seeing themselues can so easily put downe such authentical doings. And here is not to bee omitted how grieuously Platina[a] complaineth in rehearsing the liues

Godfathers not to marie.

Sanctuarie for offendors.

Organs & musicke in the church.

The pax.

A strange chaire.

Anno 855.

Masse for the dead.

The Emperors & Popes holinesse lost at one time.

a In the life of Sargius, and of diuers others.

of many wicked popes about this time, calling them curſed and baſtardes from the vertues of the good Popes. Of Iohn the 16. he ſaith, that hee conuerted the goods of the Church to the vſe of his kindred, brothers, parentes, and carnall friendes, and of that ſprang a cuſtome, which the Popes comming after did obſerue and keepe, that not for the faith and deuotion of Chriſtianitie, but for the treaſures of the Church, the Popes ſought that honour, namely to enrich themſelues and their friends, brothers, ſiſters, coſens, nephewes, &c. About which time [a] Polydor Virgill in his ſtorie of England obſerueth, that the Monkes degenerated and the prieſtes into tyranny, by meanes of their riches. This Platina can tell you that Sylueſter the ſecond came to his popedom by negromancie, and that Benedick the 8. after his death appeared vpon a blacke horſe, for hiding vp money that was giuen for the poore. And Benedick the 9. ſold his Popedome, and ſo alſo after his death appeared like a monſter & horrible idoll. Sylueſter the third through mony became Pope, & alſo Gregorie the 6. for at this time this new learning was ruled by money and friendes. Damaſus the ſecond occupied that roome by force without the conſent of the people and cleargie: ſo the cuſtome was, that the ambitious obtained the papacie. This Platina commendeth Gregorie the ſeuenth, although for that he telleth of him, hee might rightly bee called Hellbrand, for his preſumption ouer his Lord the Emperor, & for his helliſh and blaſphemous bulles, wherein he maketh Peter his God, ſaying: *O glorious Peter, prince of the Apoſtles, incline thine eare & heare thy*

[a] Booke 6. Anno 990.

Anno 1000.

thy seruant, whom thou hast nourished vp from his infancie, & preserued & kept from the hands of his enemies, vnto this present time &c. And in his statutes, (a little after) he describeth the man that doth as appertayneth to a Christian, by this: *To feare God & S. Peter.* And in another curse he saith to Peter & Paul: *I haue not chosen you, but you haue chosen me, & laid this most greeuous burden vpon my shoulders, &c.* By these and such like he vttereth wordes of great dishonour to God, & maketh Peter in vertue & power & worship equal to God & Christ, which are new broached errors, & fearefull in the eares of true Christians. And such as Peter would earnestly haue detested, if hee were aliue [a] who rebuked Cornelius in a lesse matter. And Paul would haue rent his cloathes & said: *O men why doe you these things, we also are men subiect to the like passions as you are?* He can tell vs also of Vrban the second, that he began the wares against the Saracines and Turkes. And that from thencefoorth the cheefest labours of Popes, haue beene in wars for Peters patrimony, deposing kinges and Emperours, and translating of kingdomes and dignities. Out of which goodly roote there sprang vp the bloudie factions of the Guelphes, and Gibellins, Florentines, Venetians, Genenois, Cecilians, &c. The [b] Romanes refuse to obey Vrban the 4. And these garboiles grew so strong, that the Popes were faine to bee nonresidents for seuentie & foure yeres, beginning at [c] Clement the fifth, vntill Gregorie the eleuenth. Then out of this engendred an other newe thinge, [d] a scisme of nine and thirtie yeares, wherein were someime two sometime three

To feare God and S. Peter.

[a] Act. 10, Cap. 14.

[b] Anno 1260.

[c] Anno 1310.

[d] 1380.

Popes at once, till the councell of Conſtance. And ſo this time in warres canonizing of Saints, breeding and enlarging of pardons and many other trumperies continued vntil the time of Luther. Here I ouerskip Boniface the 8. with his two ſwordes, and his angels he ſet in the night to perſwade Celeſtinus to ſurrender his pope ſeate, and Iohn 23. a deuiſor of new thinges, he would make and vnmake, Biſhops of Abbots, and Abbots of Biſhops, new canons & dignities in the church, and by and by in another faſhion. And thus haue they handled the religion of Chriſt. Like vnto a potter, turning his wheele, who maketh the clay now of one faſhion and now of an other, that no certainty of truth and ancient godlineſſe can be found in that ſea. But as the Prophet E-
a Cap. 29. 15. ſay ſaith,[a] *Your turning deuiſes ſhall it not bee as the potters clay?* If we reade the warres, ſedition, tumults, bonefires, maſſacres, rebellions, treaſons, murders, and all manner of hurly burly: betweene Pope and pope Cardinall and Cardinall, betweene pope and Cardinals, Emperors, kinges and people, betweene citie and citie, ſubiect againſt their Lords, and one nation againſt another. From the firſt ariſing of Hildebrands fire which he brought from hell vntill our time, which haue beene raiſed, procured, maintayned and continued by that wicked generation, wee may well ſay of them as the prophete Eſay ſpeaketh
b Cap. 57. 20. of the wicked[b] *The wicked are like the raging ſea, that cannot reſt, whoſe waters caſt vp mire and dirt.*

But he that would reade Clemangis, Sigebert, Æneas Siluius, Sigonius, Mathie Parriſius, and other ſuch writers which liued in thoſe times, ſhall find a great

great many more monsters, new borne in the church of Rome, then in this shorte treatise I am able to set downe: yet for the further helpe of the reader I will leade him a worde or twaine from these storie writers to the Counsels. If happely wee may finde some of this new broode of poperie by them. The [c] Nice councel, summoned by Constantin the great, consisting of 318. Bishops out of all the parts of the world ordained (according to the custome of the church in those daies) that the Patriarch of Alexandria and of Antioch, shold haue the like authority in their Bishoprickes as the Bishops of Rome in his. This was as Gratian saith the first generall counsell. Therefore when the pope is gotten to an higher presumption, he is in this respect of a new religion. About this time the counsell of Ancyra [d] condemned those ministers, that did account flesh vncleane and abominable. And the counsell of [e] Gangrena a little after calleth them Anathema acursed, which condemne a man for eating flesh in faith. But this late counsell of Trent and Synagogue of Rome, doe commaund abstinence from flesh vpon rewarde or vengeance of God, and their practise of seueritie in punishing such for heretickes, as eat flesh in daies by them deuised and canonized, we well know and remember. The same councell of Gangrena [f] doth accurse whomsoeuer, that put difference between a maried priest or any other touching the seruice in the ministerie: and also such as for virginitie sake iudge mariage abhominable. But all men know that the Romish Harlot is of a new learning, putting more holinesse in single life and vowes of chastitie

[c] Canon. 6. Anno 330. The primacie of Bishops.

[d] Canon. 14. eating of flesh.

[e] Canon 2.

[f] Canon 4. & 9 & 10. single life.

chastity, especially in their priests, then in honest and honorable wedlock. A counsel at Antioch somwhat after [a] ordained, such to bee cast out of the Church, which entred the Church and heard the scriptures, and did not tarrie to receiue the communion with the rest of the people. And the like you may finde to be the order of the church in ancient time, in the counsell of Agatha, a citie of Fraunce. But now our new sinagogue hath deuised a priuate masse, that the priest should blesse the people with the cup, & make them to worship his idoll, and he himselfe eate all alone. A councell at Laodicea, [c] iudged that the gospels and other scriptures were to bee read on the Sabbaoth daies; and that of the vnlearned there ought not to be said in the Church, psalmes made and vulgar (which as I iudge were balads) neither to reade books which are out of the canon, but onely the canonicall bookes of the old and new testament, and there they reckon vp the bookes which we hold for canonicall. But wee know that the Romish Apostasie hath afterward brought in legends and other Apocrypha writings, to iustle out the holy scriptures of God, keeping them secret in an vnknowen tongue. The 4. counsell of Carthage saith: *Mulieres baptizare &c. Let not women presume to baptize.* But we know by what deuise the sea of Rome haue brought in women to baptise. In the sixt counsell of Carthage, wherein was S. Augustine Bishop of Yppo, and Legate of the prouince of Numidia, it was tried and found out, that it was not (as Bonifacius Bishop of Rome would haue vsurped) lawful by the councell of Nice to appeale to Rome, out of other

a Canon 2. the sole communion.

b Anno 480. Canon 18.

c An. 368. Canon 16. & 59.

Canonicall scriptures only to be read in the church.

Women bapt.

Anno 430. Appeales to Rome.

other Bishops prouinces, but that they saw most wisely and iustly, that all busines was to bee ended, where it was begun, neither should the grace of the holie spirit be wanting to any prouince whereby equitie might be wisely seene of Christs priests and constantly holden. And after that the Mileintane counsell [a] forbad all people to appeale ouer the sea out of their prouince, but only to the counsel of Africk & the primates of their prouinces: and who so did otherwise shold not be receiued to the cõmunion in al Africk. But we know that since that time, the pride of that wicked whore of Rome hath vsurped iurisdiction, ouer al lãds, that by any means they cold bring vnder their feet, & receiue appeals from whom soeuer; insomuch that we [b] read of a Synode in England, An. 1391. which because many were vexed for causes which could not be knowen at Rome, ordained that the authority of the pope of Rome, should stretch no farther then to the Ocean sea: & that who so appealed to Rome; beside excõmunication, shold be punished with losse of all their goods & perpetual imprisonment. In the same counsel of Mileintane, [c] It was decreed against Pelagius: that without the grace of Christ we can do nothing, and that euerie man should know he hath sin in him, as saith Saint Iohn Epist. 1. cap. 1. and that in many things wee sin all, and that we must confesse with the Psalme, enter not into iudgement with thy seruant, for in thy sight shal no mã liuing be iustified which thing is opened, by an [d] Epistle of Aurelius B. of Carthage, vnto the Bishops of the prouince of Bizanzena, and Arzignitanta, where hauing shewed the error of Pelagius

Epist. Concil. Africk ad & Iestinum.

a Canon 22.

b Polydor, hist. Ang. li. 20 Rich. 2.

Anno 420.

c Canon 5. 6. 7

Free will and iurisdiction by workes.

d Epist. 72.

he declareth the faith of the Catholikes to be thus. Sixtly to confeſſe, the grace of God and his helpe to be giuen vnto all ſinguler acts, and the ſame not according to our merits that it may be true grace, that is, freely giuē by his mercie, who ſaid I wil haue mercie, on whom I will haue mercie &c. And ninthlie to confeſſe, when wee fight againſt tentations and vnlawfull concupiſcences, although we haue there euen our owne will, yet not by that, but by the mercie of God we haue our ſaluation: becauſe otherwiſe it ſhall not be true, which the Apoſtle ſaith; it is not of the willer, nor of the runner, but that we be ſaued, it is of God which hath mercie. Tenthly to confeſſe that pardon, is geuen to them that aske, according to the grace and mercie of God, not according to their merites; ſeeing the Apoſtle ſayth: that repentance it ſelfe is the gift of God, where he ſaith of certaine men, leaſt God ſhould giue them repentance: which catholike faith is contrary to the new religion of Rome in thoſe things. Firſt for the preparation vnto grace and workes of condignitie: for they ſay then grace were no grace: Secondly for the concurrence of free will, to worke with the grace of God, & ſo to merite, for they giue all to Gods grace, and all pardon and ſaluation to Gods free mercie. Loe here chriſtian reader) thou ſeeſt, that the papiſts can tell vs of the particuler originall of the moſt part of their trumperie, & that the old chriſtian churches in their counſels & determinations were proteſtants touching the authoritie of Biſhops and prouinces, touching mariage, eating of fleſh, priuate maſſe, and receiuing the communion; touching the holie ſcriptures

and

and the reading of them; touching weomens Baptisme and appeales to Rome, and touching the grace of God, freewill and merite: therefore the heresie of the church of Rome, being gathered since those primatiue times, must needs be of a new generation, & lately sprong vp and come abroad into the worlde.

5, And that thou maist, yet further see, how they haue lost the verie life and breath of all religion, and so are cleane fallen away, from being any member in Christs church, and to haue no part in the communion of Saints, as in any sort to be called Gods visible people; I wil shew thee fiue other points which are fundamentall, and so farre of the foundation of christian religion, that without them, no man can be a mẽber visible nor inuisible of the catholike church: wherein thou shalt see that the protestant was the ancient true primatiue christian church of God: & the papist a verie apostata, comming in deed of a contrarie race euen of the very stocke of antechrist. The first is of adoring God only: the second of the condition of the couenant with God on our behalfe: the third of the seales of the couenant: the fourth of the writings of the couenant: the fift of the soueraignte and headship of Christ ouer his church. And that these are foundamental, consider with me, that in the *first they breake the spiritual wedlocke with God, which giue his worship and honor to idols and images: as thou mayst see God, in [a] Ezechiel complaining and saying. *Thou hast taken thy faire Iewels of my gold and of my siluer, which I had giuen thee, and madest to thy self images of men, and diddest commit whooredom with thẽ &c.* In the second when they ioine workes and the

Poperie hath lost the life & breath of christianitie.

Fiue fundamental points of christianity rased by poperie.

*2, Idolatrie.

[a] Cap. 16.

*Merits of workes 2.

fulfilling of the commandements, with faith: for they shut themselues from the righteousnes in the couenant, whereby they should reioice with God: as the
b Rom.4.2. Apostle saith: [b] *If Abraham were iustified by workes he hath wherein to reioice but not with God:* yea they abrogate the grace of God, and make Christ die in
c Gal.2.21. vaine, as the same Apostle teacheth saying, [c] *I doo not abrogate the grace of God, for if righteousnes be by the*
* 3. Sacramēts. *law, then Christ died without a cause.** In the third they annihilate and ouerthrow Christs institution in the seales of the couenant, by their transubstantiation and vnbloudie sacrifice adored, and make but a fanatical body of Christ and an imaginarie manhood:
d 1.Cor.11. 24.25.26. where as Christ saith, [d] *Doe this in remembrance of me*, and Saint Paul expoundeth it saying: *As often as yee eate this bread and drinke this cup ye shewe the Lords death till he come.* For if he bee contained in heauen
e Act.3.& 21. (as Saint Peter [e] saith) till the restoring of al things: and that this sacrament is to remember and shewe his death till hee come: what is it but a newe institution, when they say it is turned into his person and adore him as present? and what can that bodie or manhood, which is in heauen, bee in the sacrament really and corporally, any otherwise, but in fansie and imagination, seeing in the same, (till he
* 4. Scriptures. come to iudgement) he is in heauen? In the* fourth they blot out the writinges of the couenant, when
a Mat.15. as Christ [a] sayth: *They make the lawe of God of none effect by their traditions*, while they equall their own deuises with the written word of God, & make it in sufficient to saluation, and set the church which shoulde bee ruled by it and obedient to it, to be a-

boue

boue it; the people aboue the lawe and the ladie vnder the handmaide. * Laſtlie they commit treaſon againſt the perſon of Chriſt when they ſet the pope in his place, without his aſſignement, that a mortall man ſhoulde bee head of the vniuerſall Church and bodie of Chriſt. For Chriſt onely is called: [b] *The head in all thinges ouer his Church: and the foundation thereof excluding all other.* Nowe then, ſeeing that there can bee no foundation of Chriſtianitie, nor Church of God, where the couenant is broken by ſpirituall whooredome, and where there is no reioicing with God: and the grace of God and Chriſt death is made vaine: and where the ſeales of Gods letters patentes, and his glorious image which is Chriſt is defaced, and his holie writinges blotted and abaſed: and man aduanced in the chaire of the ſon of God and office of Chriſt: it muſt needes followe that they being guiltie in theſe thinges there cannot bee any part of the viſible Church of Chriſt amongeſt them. I thinke it therefore good to take ſome more paines in theſe fiue points, that thou maiſt ſee, howe that in the firſt primatiue ages, the Catholike truth was to be founde, amonge the Chriſtian proteſtants, and that the popiſhe hereſie in theſe pointes, came vppe afterwardes to bee openlie ſeene, and cloſelie grewe vnder them. Conſider therefore (good Chriſtian reader) what I ſay, and the Lord giue thee the ſpirit of true diſcretion and wiſedome in all that thou readeſt. Firſt in the queſtion of adoring God: the papiſt thinke they doo not commit

* 5. Supremacy

[b] Eph. 1. 22. 23 1. Cor. 3. 11.

fornication; becauſe they haue a fine ſhift to ſay, they doe not adore the image, as to account it their God, to put their truſt in it, but onely reuerence it as a repreſentation of God, by bowing before it, kiſſing it, praying before it &c. they adore him which the image repreſenteth. And they thinke themſelues verie wel diſcharged from idolatry, ſeeing their images are not dedicated vnto diuels and falſe Gods, but vnto the true God, Chriſt and his Saints. But this is verelie, but a meere ſleight of Sathan: for the truth of chriſtian religion is not ſo, neither was it ſo reputed in the primatiue ages of the church: but that to make ſuch images to God and Chriſt was abominable, & the worſhipping in that ſort idolatrous. For to omit what Chriſt ſayth: that [a] *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and truth*, and that of Saint Paul: [b] *For as much as wee are the generation of God, we ought not to thinke that the godhead is like vnto golde or ſiluer, or ſtone grauen by art and the inuention of man.* Thereby teaching that both matter and forme in this cauſe is wicked and vnlawfull: what ſhall then the worſhip bee, but plaine idolatrie? Let vs here the firſt fathers ſpeake. *Irenæus* (who liued about Anno 170. being ſcholler to Polycarpus who was Saint Iohns diſciple:) [c] condemneth the heretikes who called them ſelues *Gnoſtici*, hauing certaine images painted, and certaine alſo made of other matter ſaying that the forme of Chriſt was made by Pilate, and alſo he [d] taxeth the heretike Baſilides, for vſing images and incantations and inuocations: and hee calleth them *Parerga*: that is to ſay nothing to the matter: euen as the prophet ſaith: [e]

a Ioh. 4. 24.

b Act. 17. 29.

c Aduerſ. hereſ. lib. 1. cap. 24.

d Cap. 23.

e Eſai 44. 10.

Who

Who hath made a God, or molten an image, that is profitable for nothing. But *Origen* which came somewhat after, namely about Anno 270. [f] is more plaine and full in this matter. For hauing to doo with one Celsus who reprooued the Christians (as the papistes doo vs) becausse they tollerated no images in Gods worship, accusing them to be like, the most barbarous nations, the Scythians, Lybians, and Syrians, which were without God; and the Persians he sheweth that these nations might doo so, either becausse they feared the diuels might lurke in such places, and matter so framed and shaped, or for some other cause: but saith he: *Christians and also Iewes, when they heare: Dominum deum tuum timebis &c. thou shalt feare the Lord thy God and him onely shalt thou serue, and thou shalt haue no strange Gods, neither shalt thou make to thy selfe an idoll, nor the likenes of any thing &c. doo not onely abhorre the temples, and alters and images of the Gods: but if need be they do come more readelie euen vnto death, least by any excesse and wickednes they should defile, that which they doo verie well and rightlie thinke concerning God:* Then a little after he blameth Celsus, for the same (which papist pretende) that they doo not beleeue the images to bee God: becausse the common people, by their example, whom they thought to be wise, did worship them as God, beleeuing them to bee Gods, which all men reuerence: so that they will not abide, to heare that any man shoulde denie that to bee God, which is worshipped by it selfe. And where as Celsus affirmed that the images were not counted Gods, but dedicated to the Gods: hee aunswereth that to do and

[f] lib. 7. contra celsum.

affirme

affirme ſuch a thing, is verie plainely apparant, to belong vnto men, which erre concerning the Godhead. *But wee doo not ſo much as account thoſe images to bee of the diuine likeneſſe; becauſe that wee forme (or can forme) no image of God, who as hee is inuiſible ſo he is without bodie.* And laſt of all hee taketh away the obiection, that God made man after his owne image, ſhewing that, that is vnderſtood in regarde of the vertues of the ſoule: Whereby you may perceiue that the doctrine of the Chriſtians in thoſe daies was, that no man could make any image and likenes of God, and therefore to make ſuch images of repreſentation, howſoeuer thereby to honour God, was farre from Chriſtians: not onely left the people ſhould haue a godlie opinion of thoſe images, by wiſe mens example: but alſo that they might not defile their faith, in the knowledge of the inuiſible and incorporall God, the maker of all thinges: they were then, many degrees diſtant from our popiſh idolatrie and new refined imagerie, who would not ſo much as permit any ſuch images to bee made at all, leaſt they ſhould bee defiled: The like we finde in [a] *Lactantius Firmianus*, who liued about Anno 335. For hee ſheweth, that when the Chriſtians blamed the gentils, becauſe they feared their workes of their owne handes: the aunſwere of the Gentils was readie (euen the ſame of the Papiſtes) that they feared not thoſe images which they made, *but them vnto whoſe likeneſſe they were made, and to whoſe names they were conſecrated.* Hereupon hee confuteth this popiſh ſhift, by theſe reaſons following.

[a] De orig. error. lib. 2. cap. 3.

following. Firſt, that God being in heauen they ſhould lift vp their eies to heauen. Secondly, God being alwaies preſent euerie where, and the images ſeruing naturally to remember the abſent, they ſhould not worſhip images, then God being alwaies liuing, ſuch dead and inſenſible thinges, can not bee his image: and laſtly, that cannot bee the image of God which is framed with the fingers of men, out of ſtone, braſſe, or other matter, but man himſelfe. But what neede I to rehearſe many particulars, ſeeing the papiſtes themſelues confeſſe the antiquitie of the primatiue church to bee againſt them. Firſt Polydor Virgill [a] ſaith that Hierome teſtifyeth, *That not onely they were voide of our religion, but almoſt all the olde holy fathers, did condemne the worſhip of images, for feare of idolatrie, then which there can be no wickednesſe more execrable. For ſeeing no man at any time ſaw God, as Iohn ſaith, what forme ſhall we giue vnto him, &c.* And ſo he diſputeth out of Moſes and others againſt ſuch images: which teſtimony of Polydor is confirmed by Eraſmus Roterodamus (whom Alphonſus de Caſtro, writing of heretickes, would by no meanes leaue out of the Romiſh fellowſhippe, but bringeth the facultie Theologicall of Paris to ſpeake for him,) for he [b] ſaith, *Vſque ad ætatem Hieronimi &c. vnto the time of Hierome there were men of an approued religion, who ſuffered no images in the churches, neither painted, nor engrauen, nor wouen, no not ſo much as Chriſts image, as I thinke becauſe of the Anthropomorphites, yet by little and little the vſe of images crept into Churches.* This Hierom liued about Anno 430. And to him ioyned Auguſtine, who liued as ſome thinke till An. 385. And after him liued Damaſcenus

a De inuent. rerum. lib. 6. cap. 13. Omnes ferme veteres ſancti patres damnabant, &c.

b In Catechiſ.

mascenus about An. 455. Of these two Steuen Durantus, writing from Rome [a] can tel. First that S. Augustin. *de fid. & symbol. cap.* 7. saith: that wee must not thinke that God the father is circumscriptible with any humane forme. And againe: *It is wickednesse to place such an image vnto God in a Christian church.* And Damasc. *lib.* 4. *Orthod. fid. cap.* 7. *Who is there which can make the image of God, who is inuisible, & without body & circumscription, & without figure? therefore it is extreme madnesse, to counterfeit & fashion the deuine power.* Guillermus Durandi helpeth vs a little further, vntill An. 480. [b] affirming that the councell of Agatha forbad pictures to bee made in the church, and that, that should bee painted in the wales which is worshipped & adored. Now this [c] Durandi & [d] Durantus, with old father Gratian, [e] do patiently abide and beare, that these images had little entertainment into the churches of Christians vntill An. 600. But then they are bold to bring forth Gregorie, liuing about that time, that they might shew the first originall & decree of their error. Namely, that about this time there were images crept into the church, to bee lay mens bookes, but not to be adored. For this Gregorie [f] reproueth one Serenus Bishop of Massilia, for breaking images in the church whē he saw them worshipped: but yet he commendeth him, that hee would not haue the people to worship them, wishing to teach the people not to sinne by worshipping them, and yet to learne the storie in the wales, which they could not reade in bookes. So that it can not be found, that vnto this time of 600. yeares images got any further honour: but to stand or to be painted in the church, as bookes to teach the rude people: and then

a De ritibus ecclesiæ, lib. 1. cap. 5. sect. 2.

b De rational. diuin. lib. 1. de pictur.

c 16.

d De rit. eccles. lib. 1. cap. 4. sect. 1.

e De consecrat. distinct. 3. cap. perlatum.

f Lib. 7. epist. 109.

then they began about that time, to forget the scriptures of God, which saith: [g] *They are vanitie and the worke thereof errors: there is no profite in them, but they are teachers of lies.* But this Romish and hethenish idolatrous worship, which is now among the papistes, had so many enemies of godly Christians, that from time to time it suffered the repulse, till about the yeare 785. And then in the second counsel of Nice it was hatched, hardened & made bolde, to come abroad into open light, and to beard & to face downe the pure adoration and seruice of God with this prety [h] deuise and colour to hide their idolatrie, that they honor not the image it selfe, but in it, they worship him, whom the image doth represent. A thing so manifestly condemned by the auncient Christians, that this is the greatest and the strongest antiquity which the papists haue, for the grounding and first full birth of their idolatrie: as thou shalt verie well perceiue, if thou reade the aforesaid authors of this matter, and the Antididagma of the reuerende canons of Colen, and B. Boner vpon the 10. commandements, and the counsell of Trent or any other, that declare faithfully the true storie of antiquitie. Therefore let the Christian reader iudge if this bee not of a newe and late generation: and whether such daintie cloakes of humane folly will shrowde them well, and safely agaynst the powring showers of the fierie wrath of God, which [i] hath once sworne by himselfe: saying, *Euerie knee shall bow vnto mee, and euerie tongue shall sweare by mee.* And againe hee saith: [k] *I am the Lorde, this is my name, and my glorie will I not giue vnto an other*

g Hier. 10. 15. Aback. 2. 19.

h By these two verses Nam Deus est quod imago docet, sed non Deus ipsa. Hanc videas, sed mente colas, quod cernis in ipsa.

i Esai. 45. 23.

k Cap. 42. 8.

2. Faith onely iustifieth.

other, neither my praise vnto grauen images. The second foundation is of the condition on our part of the couenant with God: wherein becauſe the goſpell requireth no other condition, but onely faith in Ieſus Chriſt, therfore the catholike religion, holdeth this principle: *Faith in Ieſus Chriſt, onely, & without workes doth iuſtifie.* Which to be the ancient catholike beliefe of Chriſtians: Euſebius Pamphilus, a very learned diuine of the primitiue age doth teſtifie, he liued about Anno 325. who writing the ſtorie of the primitiue Church, ſheweth that this was the faith of the Chriſtians, from the Apoſtles vnto that age. For ſpeaking of the hereſie of the Hebionites, (whoſe beginning was in the verie firſt age of Chriſtianitie) he calleth them poore (alluding to their name) in the knowledge of the glorie of Chriſt, and he telleth, that they were reputed erronious in this, that they held, *that the obſeruation of the law was to be kept*, and that faith onely in Chriſt was not ſufficient to ſaluation. Which is confirmed by Irenæus who [b] ſaith that Ebion refuſed Paul, calling him an Apoſtata from the law. Now if it were not the common and vniuerſall faith of the Church, that faith onely iuſtifieth, how could Ebion all that 300. yeares bee accounted an hereticke for holding the contrarie? But this will more appeare, if we heare the auncient fathers and elder proteſtants, (both before and after Euſebius time) to ſpeake and vtter their profeſſion. Cyprian [c] before Euſebius [d] ſaith thus: *Si Abraham Deo credidit &c. If Abraham beleeued God, & it was imputed to him for righteouſnes, truely whoſeouer beleeueth God and liueth by faith, is found righteous.*

a Hiſtor. eccleſ. lib. 3. cap. 27.

b Aduerſ. hereſ. lib. 1. ca. 26

c Anno 255.

d Epiſt. 3. Cæcilio.

Origin

Origin [e] a little before him ſpeaketh thus, (vpon the words of S. Paul Rom. 3. verſ. 27. 28.) [f] *He ſaith, the iuſtification of faith onely to ſuffice: So that whoſoeuer beleeueth onely is iuſtified, although hee fulfill no part of workes.* And to proue this he bringeth the example of the thiefe on the croſſe, namely: *That no whit of good workes is declared to bee done by him in the goſpell, but for his faith onely Ieſus ſaid vnto him, this day ſhalt thou be with me in paradiſe.* Hilarius [g] liued much about that time, or not long after Euſebius, and [h] hee ſaith vpon Mathew: *Fide ſola iuſtificat, He iuſtifieth onely by faith.* Baſilius Magnus as it were [i] preſently after him ſaith: *The* [k] *Apoſtle ſaith, let him that glorieth glory in the Lord, where he ſaid that Chriſt is made of God vnto vs, wiſedome, righteouſneſſe, ſanctification, and redemption, that as it is written, let him that glorieth glorie in the Lord: for that is perfect & euerie way glorying in the Lord, when a man is not extolled for his owne righteouſneſſe, but acknowledgeth himſelfe indeed void of true righteouſneſſe, and to bee iuſtified by onely faith in Chriſt.* Ambroſe was not long [l] after, when he [m] wrote to one Irenæus ſaying: *Let no man glorie in his works, becauſe no man is iuſtified by his doings, but he that is iuſt hath it giuen him, becauſe that after the waſhing he is iuſtified: therfore it is faith, which deliuereth by the bloud of Chriſt, becauſe he is bleſſed whoſe ſinne is remitted & pardoned.* Hierome [n] ioyneth cloſe vnto him and [o] ſaith: *God iuſtifieth by faith onely the wicked man, when he conuerteth, and not workes which hee hath not.* And againe vpon [p] theſe wordes, *Abraham beleeued God, and it was imputed to him for righteouſneſſe,* (he ſaith) *ſo alſo vnto you, onely faith is ſufficient*

[e] Anno. 235.
[f] In epiſt. ad Rom. cap. 3. lib. 3.
[g] 345.
[h] Cap. ſiue Canon. 8.
[i] Anno 370.
[k] de humilitate
[l] 380.
[m] Epiſt. 71.
[n] 390.
[o] Vpon Rom. 4
[p] Vpon Gal. 3.

vnto righteouſneſſe. And a little after, *Becauſe that in the law &c. becauſe no man keepeth it, therefore it is ſaid that by faith onely the beleeuers are iuſtified.* S. Auguſtin [a] ſtandeth vp as it were with him, and proteſteth: *No man is made iuſt but of a ſinner, as wee haue often ſong: bleſſed are they whoſe ſinnes are forgiuen, hee ſaid not: bleſſed are they which not committed ſinne, but bleſſed are they whoſe ſinnes are forgiuen them. For if thou aske who hath not committed, thou ſhalt find no man. Whereby then ſhall any man be bleſſed, vnleſſe he bee pardoned that he hath done, and couered that hee hath committed.* And a little after: *Thinke not that by thy merites thou art made ſuch an one, becauſe the grace of God hath made thee ſuch an one.* The Milenitane councell doeth [b] cloſe vp this faith, when it will haue nothing giuen to mans will or workes, but aſcribeth all to the mercie & grace of God, as is ſhewed but a little before. [c] Petrus Chryſologus expoũdeth this matter by the cauſe, where he ſaith: *Non veni vocare iuſtos, (I came not to call the righteous but ſinners) he putteth not backe the iuſt, but becauſe that without Chriſt no man is counted iuſt in the earth: (I came not to call the righteous but ſinners) in ſo ſaying, hee putteth not backe the righteous, but becauſe hee findeth all men ſinners: harken to the Pſalmiſt: The Lord looked downe from heauen vpon the ſonnes of men, that hee might ſee if there were any that vnderſtood or ſought after God: all haue gone out of the way &c. Let vs bee brethren, let vs be ſinners by our owne confeſſion, that by the pardon of Chriſt, we may not be ſinners.* Theophilact. commeth [d] ſome pretie while after, and yeeldeth to this veritie ſaying, vpon [e] theſe wordes, *And that no man*

a Anno 400. homil. 6. Vpon theſe words, loue your enemies.

b Anno 420.

c Anno 450. ſermo 30.

d Anno 760.

e Vpon 3. verſ. 11.

is

is iuſtified by the law in the ſight of God &c. he hath therefore ſhewed that men are made accurſed by the law, and are vnder the curſe: but the bleſſinges are heaped vp by faith: Now he doth plainely ſhew, that verie faith, yea euen alone, hath in it ſelfe the vertue of iuſtifying &c. The ordinarie gloſſe vpon the bible, ioyned with Lyra, being of [f] later and more corrupted time, by euidence of truth is drawne to the ſame confeſſion [g] ſaying: *Workes follow him that is iuſtified, but do not go before him that is to bee iuſtified: but by onely faith without workes going before, a man is made iuſt.* And againe: *Vnto him who hath not time to worke, if he beleeue, onely faith is ſufficient to righteouſneſſe.* Bernard [h] liuing ſome good time before this, finding the ſame truth in Gods booke, giueth like witneſſe [i] ſaying: *Quiſquis pro peccatis compunctus eſurit &c. Whoſoeuer being pricked for his ſinnes doth hunger and thirſt for righteouſneſſe, let him beleeue in thee, who doſt iuſtifie the wicked: & being iuſtified, onely by faith, he ſhall haue peace with God.* Here the Chriſtian reader may ſee, that proteſtantes flouriſhed in the primitiue church, and that the ages after did not want witneſſes of this truth. Now if I be asked how the opinion of righteouſneſſe by workes came into the Chriſtian ſocietie, and corrupted it, I deſire the reader to caſt his eies vpon the matter it ſelfe, & conſider with me, that the way of ſaluation is Chriſt only, & he is made ours by faith, for vnleſſe wee learne & beleeue in Chriſt we can not be ſaued. The deuill therfore by all meanes hath laboured to keepe men from the knowledge of Chriſt: & firſt he drew away the wiſe & learned of al nations many ages together, that

[f] Lyra wrote about 1320.

[g] Vpon Rom. 3 & 4.

[h] Bernardus Clarenallenſis liued in Anno 1120.

[i] Vpon Cantic. ſermon. 22.

that they thought themſelues happie, by their wiſdome, vertue, lawes & works, with other deuiſes, but knew not the true God and the righteouſnes & ſaluation which is by Chriſt: yet God hauing an eye to his elect whom he called, maugre the malice of ſathan, this was otherwiſe in the church of God. And
a Gal.3.8. God called and taught Abraham [a] the goſpel, namely that men ſhould be righteous by faith onely. Here the Deuil hath a new worke, and in proceſſe of time vnder colour of the righteouſnes of the law, he cauſed the church of the Iewes to fall from God, by forſaking faith and ſeeking to bee iuſt by their workes:
b Rom.9.31. for as Saint Paul witneſſeth, *Iſrael which followed the law of righteouſneſſe, could not attaine vnto the law of righteouſneſſe. Wherefore? Becauſe they ſought it not by faith, but as it were by the workes of the law.* Heere God reſiſted Sathan, and opened the way of life vnto all nations. For in the fulneſſe of time, when the promiſe of the goſpell vnto Abraham, of iuſtifying the gentiles through faith was now to be accompliſhed, God ſent forth his ſonne to be the light of the world, and he & his Apoſtles preached repentance to all nations, and taught them righteouſneſſe & ſaluation by faith in Chriſt onely. And then as S. Paul
c Verſ.30. alſo teacheth: [c] *The gentils which followed not righteouſneſſe attained vnto righteouſnes, euen the righteouſneſſe which is of faith.* Here the Deuil beſtirreth himſelfe, and firſt euen in the Apoſtles time, hee raiſeth
d Act. 21.20. vp the Iewes, who being [d] zealous for Moſes, fight
e Gal.3.1.2.3 eagerly for the law, [e] and that the workes of Gods
f 1. Theſſ.2.14 & 5.16. commandements be ioyned vnto faith, [f] or to bee aduanced aboue faith. Againſt which Saint Paule laboureth

laboureth and writeth to the Romains and Galathians, moſt ſtrongly prooving, that onely faith in Ieſus Chriſt doth iuſtifie, & that God had ſo decreed it by his word: [c] and the Apoſtles by a counſell determine that the Gentils are free from the law of Moſes. Afterward the diuel prepared diuers heretikes to this battaile who in diuers ſortes aſſayled this faith: ſome fighting againſt the perſon of Chriſt, as Simon Magus and Arius and their followers: ſome ſtroue for their owne perfection and righteouſnes: as *Ebion*, *Pelagious*, *Donatus*, *Cathari*, and ſuch like. Againſt all which God ſtirred vp learned, valiant and faithful men, who defended and maintained the faith, by the ſword of the ſpirit and kept it ſound many yeres, ſo that the heretickes preuailed not. But in this verie time, and that vnawares, a thing that Chriſtian men ſuſpected not, the diuell had vnder hande a more cunning and ſure way to ouerthrow the faith: namelie he draue men into the wilderneſſe and ſolitarie places, which partlie happened by perſecution, and partlie by a blinde deuotion, and ſo ſowed the ſeeds of munkerie in the Church of Chriſt, which as farre as I can [d] read firſt [e] began in the deſerts of Ægypt. Theſe men gaue them ſelues to holie meditation and religious contemplation of Gods workes, and leauing the perfect booke of God written in the holy ſcriptures they read in an other booke, like the heathen, as nature and reaſon which is blinde in Gods cauſes, did lead them, and made a newe Philoſophie, hauing this principle, *Veram beatitudinem in cultura dei & legum eius obſeruatione*, that is: *True happineſſe to conſiſt*

c Act. 15.

d Polydor virgil. de inuent. rerum. lib. 7. cap. 1. & cap. 3. Hiſtor Eccleſiaſt. tripertit lib. 1. cap. 11. About Anno 300.

in the ſeruice of God and keeping his commandements: which while men perceiued not, howe it beat vpon the foundation, they began to caſt their eies vpon themſelues, and by little and little (becauſe by nature we are prone to thinke too wel of our ſelues, and as men fond of their owne children, we admire our deuiſes) chriſtians fel in loue with this new trade of life, & the pearcing reflex of the glittering beams of their great and rare holines, and new religious deuotion, daſeled the eies of all ſorts of men. Inſomuch as very excellent men and great clearkes, *Baſilius magnus, Hierom, and Auguſtine*, & diuers other, leaned toward this new religion, and began to make rules for the ſame. And ſo the diuel comming as an angel of light, made his firſt entrance and their priuelie ſtale in this iuſtifying by workes vn eſpied. For theſe and other godly fathers in plaine and euident places of ſcripture being by their conſcience conſtrained, they frankly acknowledge the truth of Chriſt Ieſus and auow it againſt heretikes: yet often times their eies looking backwarde (like the peacocke) vpon their owne goodly rules and obſeruations, doe with the left hand robbe Chriſt of that, which they ſo thankfully aſcribe vnto him with the right. Yet this meriting by workes was not ſo bolde and brauely attired in the firſt ſix hundred yeres, to aſſume and take ſuch open authority and hie glory in the church; as it was afterwarde; when peace and wealth made men by wantonnes to ſeeke many deuiſes. Some (as the climing popes) ſet vp decrees and decretals and made themſelues men of renown, ſome by the knowledge of lawes and canons ſtroue for the lawrell crowne

of

of glory; ſome by ſchoole learning made themſelues admirable, who drawing in Ariſtle and Philoſophie, to make grounds in diuinitie, taught the reaſonable way of righteouſnes by workes and the congruitie and condignitie of freewil: ſome as fryers and cloyſters by rules and orders made new religions and waies of ſaluation; here commeth vp purgatorie, pardons, pilgrimage, praiers for the dead, and a thouſand new things of rare holines & meritorious deuotion. By all theſe did the diuel make vnto him ſelfe many mightie legions of reſolute warriers, to face & wearie out Chriſt, that he might leaue the church, that he by his eldeſt ſonne Antechriſt, might raigne and rule alone, and ſo he eaſily thruſt out faith onely for righteouſnes, and the true way of ſaluation. And brought in infinit traditions, vnwritten verities, obſeruations, cuſtomes, myſteries, deuotions and reuelations. If you would read *Guillerinus Durandi rationale diuinorum*, with *Guido manipulus curatorum*, *Bonauentura de profectu religioſorum*, *Hieremias Buchius* of the conformities of S. Frauncis with Chriſt, with ſuch like and ioine there vnto the counſell of Trent, with their maſſe, and all the bookes appendents in ſeruice to their Ladie and Saints and heape vnto them the thouſands of commandements of the church in decrees, decretals and canons, brought in by popes, ſcholemen, canoniſts & ciuilians, it would make a mans hart to bleed, to think how little regard is had of Chriſt, and of his righteouſnes, wiſedome, ſanctification, redemption, name & glorie. And that the chriſtian reader may the better perceiue theſe things; let him marke but this one thing which is yet

freſh in memorie. When Luther ſtoode vp for the goſpell, and tooke into his hand the ſpiritual ſword of Gods word, and ſtroke and hewed at one of the laſt growing ſproutes of this new way of righteouſnes, namely pardons and indulgencies, and finding great reſiſtance by the warriers before named, hee began to arme himſelfe with the armor of God, and by little and little both learning and teaching, the article of iuſtification by faith onely in Chriſt, by and by all this braue baggage and counterfeit galantnes and earthlie glorie of righteous by mens doeings, like a thicke myſtie cloud couering the aire, did vaniſh away in the conſcience of many thouſands, by the bright ſhining power of the true ſunne of righteouſnes Ieſus Chriſt in and by faith alone. And of this we haue had almoſt one hundred yeres experience, that as [a] Dagon of the Philiſtims could not ſtand before the arke of God: So all the whooriſh deuiſes of Romiſh Babilon could not ſtande before the doctrine of faith onely in Ieſus Chriſt, the Lord be praiſed. Now looke we on the third point of the ſacraments and ſeales of the couenant of mercie, and let vs here whether the auncient fathers of the primatiue church were not proteſtants. Firſt Tertullian offereth him ſelfe, a verie [b] auncient father, hee telleth vs [c] onely of two ſacraments, and of the Lordes ſupper [d] hee ſaith: *Non reprobauit panem quo ipſum corpus ſuum repreſentat, he refuſeth not bread whereby he repreſenteth his bodie.* Loe *Tertullian* an auncient proteſtant in the matter of the ſacraments. *Cyprian* likewiſe ſheweth him ſelfe a proteſtant, [e] ſaying. *Manſio noſtra in ipſo &c.* our abiding in him is eating

a 1.Sam.5.

3.of the Sacraments.

b He liued about Anno 230.

c Contra Martiō lib.4.

d lib.1.

e De cæna domini.

ing

ing and drinking, and as it were a certaine incorporation &c. and a little after. *That which meat is to the fleſh, this faith is vnto the ſoule; that which is meat to the bodie, that is the woord to the ſpirit:* and in his concluſion hee addeth. *As oft as wee doo theſe thinges, wee doo not wheat our teeth to byte, but with a ſincere faith, wee breake the holie bread and deuide it, while wee diſtinguiſh and ſeperate that which is deuine, and that which is humaine &c.* Origen ſteppeth in betweene them both and proteſteth with vs, [f] ſaying: *There is alſo in the newe Teſtament a letter which killeth him, who marketh not thoſe thinges which are ſpoken ſpiritually. For if thou according to the letter, followe this ſame which is ſaid (vnleſſe you eate my fleſhe and drinke my bloud) this letter killeth.* Saint Auguſtine followeth after and ſheweth him ſelfe a proteſtant in diuers places about this matter, denying tranſubſtantiation with all the holie martyrs which ſuffered in Queene Maries time, ſaying: [a] *Non hoc corpus quod videtis &c. yee ſhall not eate this bodie which you ſee, and drinke that bloud which they ſhall ſhead, which ſhall crucifie mee, I haue commended vnto you a certaine myſterie: which beeing ſpritually vnderſtoode, ſhall quicken you*, and againe: [b] *They eate* not in the Sacrament alone, but in verie deede the bodie of Chriſt, beeing ſet in his verie bodie, ſhewing thereby that there is no way of eatinge Chriſt, but ſpirituallie, and that the wicked eate the Sacrament of Chriſts bodie, but not Chriſts bodie indeede, hauing no faith to bee ſet in him: and as hee knewe no reall preſence in

[f] vpon Ieuit. homil. 7.

[a] Vpon Pſ. 98.

[b] De ciuitate dei lib. 21. cap. 20. Non ſolo ſacramento, ſed re ipſa manducauerunt cornus Chriſti, in ipſo eius corpore cõſtituti.

the ſacrament, ſo he knew no adoration nor ſacrifice but a memoriall of thankſgiuing, as where he [c] ſaith: *In this ſacrifice there is thankſgiuing and a remembrance of the fleſh of Chriſt, which he offered for vs:* and againe, [d] *the fleſh and bloud of this ſacrifice before the comming of Chriſt was promiſed by the ſacrifices of reſemblances: in the ſacrifice of Chriſt by the truth of the ſame: after the aſcention of Chriſt it is celebrated by the ſacrament of remembrance*, what a merueilous proteſtant was hee, whoſe ſacrifice was a remembrance, his adoring was thankeſgiuing and tranſubſtantiation in a myſterie and not in deed. But me thinketh father Barnard wil be a proteſtant alſo, for he [e] ſaith that theſe woords (*qui manducat carnem meam &c. hee which eateth my fleſh, and drinketh my bloud hath life eternal*) *is as much as to ſay: who ſo doth meditate vpon my death and by my example mortifie his members, which are vpon the earth, hath eternall life, that is, if you ſuffer together you ſhall raigne together.* But here I need not ſo much to trouble thee with fathers ſeeing this deuiſe of tranſubſtantiation was hatched leſſe then 400. yeres a goe, and that [f] in a counſell of Lateran vnder pope Innocent the 3. there you ſhall finde Francis and Dominicke the head ſprings of two religions, to be great helpe to the pope, there ſhalt thou find auriculer cõfeſſion, and *myſterium fidei* thruſt into the inſtitution in the maſſe. Hereupon Honorius the 3. eſpying (in looking vpon this new glaſſe of tranſubſtantion) that Chriſt was made to come out of heauen into the ſacrament, thought it reaſon to giue him reuerence; therefore he [a] deuiſed and ordained the Euchariſt, *ſhould be lifted vp and adored and reſerued in reuerent maner.*

c Ad. P. diaconum.

d Contra Fauſtum Manicheum per victimas ſimilitudinum.

e De diligend. Deo.

Tranſubſtantiation came vp as yeſterday

f Anno 1215. Read the acts of the counſel and decreetall lib. 3. tit. 41. cap. 5.

a 16. cap. 10.

maner. But it is to be merueiled, that Honorius was ſo haſtie, before it was perfectly reſolued, whether the water were tranſubſtantiated with the wine. For the forſaid Innocent the third [b] doth but probablie coniecture that it is ſo, and he ſaith the ſchoolemen agree not whether it be ſo or no. But howſoeuer, it is apparant by theſe teſtimonies, that this filthie and abominable idoll of tranſubſtantiation, with his adoration, is a new borne monſter, adored by them which turne the glorie of God into things corruptible. Therefore God giueth them ouer into a reprobate ſenſe, to beleeue lies, becauſe they receiued not the loue of the truth, & to truſt in thoſe things, which if they could ſee, they would be a feard of, their very table is made a ſnare and their proſperity their ruine.

b 16.cap.6. illa probabilior iudicatur, quæ aſſerit aquam cum vino in ſanguinem tranſmutari.

The fourth foundamentall point is of the writings of the couenant, namely the *Holie ſcriptures inſpired by Gods ſpirit*. Let vs heere what the auncient proteſtantes profeſſed in the primatiue flower of the chriſtian Churches among the Gentils. *Irenæus* Biſhop of Lyons in France a verie auncient proteſtant: [c] proteſteth that the *Scriptures are perfect, for they are ſpoken by the woord of God and by his ſpirit:* and againe: [d] *The thinges which the Scriptures ſhewe (or teach,) cannot bee ſhewed but by the Scriptures.* And hee teacheth that [e] *No ſmall puniſhment belongeth to them which adde or take away from the Scriptures.* And laſtlie hee [f] ſheweth that it is a ſhift of the heretikes, when they are conuinced by the Scriptures to accuſe the Scriptures, and to ſay that by the Scriptures *the truth cannot bee found of them which know*

4. Of the ſcriptures.

c Aduerſ. hereſ. lib. 2. ca. 47

d lib. 3. cap. 12.

e lib. 5.

f lib. 3. cap. 2.

know not the tradition. Heere you see that Irenæus maketh these boasting papistes heretikes, who vnder colour of the insufficiencie of Scripture do foist in their traditions, affirming that they ought not to interpret the scriptures by their sence or magisteriall power, but by the declaration of scripture it selfe, and lastlie that they are to bee punished for adding vnwritten verities, traditions canons and decrees and such like tumperie to the perfect Scriptures. In the next age of protestants commeth vp that great scholer Origen, and he [a] protesteth against the popish doctrin thus: *They which teare the Scriptures, sowing those things, doo rent the words from the words and make feined points of doctrine, doo serue idols &c.* and a little after. *Let vs follow no man, and if we wil follow anie, Iesus Christ is set before vs, to be followed, the acts of the Apostles are described and we know the doings of the prophets by the holy volums (or writings) that patterne is sure, that example is sound, which who so desireth to follow doth walke without danger*. In the next age of protestants standeth vp *Basilius Magnus*, and with open mouth denounceth [b] against the arrogant pride of Rome: *If the Lord be faithful in all his words, and all his cõmandements faithful, established for euer & euer, done in equitie and truth: without doubt, this wilbe a most manifest argumẽt of infidelity, & a most certain sign of prid, if any man wil reiect any of those things which are writtẽ, or bring in any of those things which are not written. Seing our Lord Iesus Christ hath said my sheep here my voice & a little before the same said, they wil not follow a strãger, but wil flie from him, because they know not the voice of*

a In Ezech. homil. 7.

b De vera ac pia fide.

of ſtrangers. In the next age Chryſoſtome ſteppeth forth & proteſteth for the ſufficiẽcy of the holy ſcriptures [a] ſaying: *If we would diligẽtly ſearch the ſcriptures, wee might be able to attaine ſaluation.* But Saint Auguſtine a little before him beateth down all writings of Biſhops, prouinces, and generall counſels, as vncertain and vnperfect, and ſuch as may be amended; but lifteth vp the ſcriptures and writings of the new and olde teſtament, as the onely ſure and ſufficient truth [b] ſaying: *Who knoweth not that the holy ſcripture as well of the olde as of the new teſtament, is contained within certaine boundes, and the ſame to be preferred before all the letters of the biſhops comming after? as that there can be no doubt & diſpute of (or about) it. But the letters of Biſhops, which haue bin written after the confirming of the Canon, or are now written, may be reprehended, both by the ſpeech (perauenture more wiſe) of any man more wiſe in the ſame thing, and by the grauer authoritie of other Biſhops, & prudencie of learned men and by counſels, if perauenture any thing in them do erre frõ the truth. Alſo counſels, which are holden in ſeuerall regions or prouinces are to giue place without any ſtaggering, to the authoritie of fuller counſels, which are holden of all the Chriſtian world, and thoſe verie fuller councels, often the former may be amended by the latter, when as by any experience of things, that is made knowne which was hidden.* Cyrillus in that verie age ſheweth himſelfe in this matter a verie true proteſtant [c] ſaying: *All things which the Lord hath done are not written, but thoſe things which the writers haue thought ſufficient, as well for maners as doctrine, that ſhining in a right faith and workes and vertue, we may come to the kingdome of*

[a] Vpon Ioh. cap. 8.

[b] De baptiſm. contra Donat. lib. 2. cap. 3.

[c] Vpon Ioh. 20. cap. 68.

heauen through our Lord Iesus Christ. And Theophilact one of the later writers of the Greekes condescendeth to this doctrine, [b] and saith: *Nihil est quod nequeat scripturis dissolui, There is nothing, which cannot bee assoiled by the scriptures.* Here the Christian reader may see, that the auncient Christian religion was the same of protestants, holding the scripture for the onely Canon of faith, the rule of righteousnesse containing all thinges necessarie to saluation, most certaine and sure to discerne all truth, and able to assoile all dobts and questions, and that wee ought to follow no man, because Bishops letters, & the most generall and fullest councels may be amended, and that it is onely the holy scripture whereof there can bee no doubt or dispute: so that it followeth that it is a new doctrine to say, that the Churches authoritie is aboue the scripture, or that the Church iudgeth the scripture, and not the scripture the Church, or that wee neede and must accept with equall reuerence traditions or vnwritten verities and canons of the church, without disputing, and such like blasphemies. Gratian also the compiler of the decrees who [c] liued in the chiefest growth of corruption, did publish to all the world, as an ecclesiasticall decree, the soueraigntie of holy scripture. For speaking of deuine lawes, he sheweth the determination of ancient fathers, to set the holy scriptures aboue all other lawes whatsoeuer. And first aboue all customes in [d] these wordes. *If Christ onely bee to bee heard, wee are not to regarde what any man before vs thought meete to bee done: but what Christ who is before all hath first done. For wee must not follow the*

[b] Vpon 2. Tim. 3.

[c] About Ann. 1160.

[d] Distinct. 8. ca. Si solus Christus.

the cuſtome of men, but the truth of God, ſeeing God ſpeaketh by Eſai the prophet and ſaith, in vaine doe they worſhippe mee, teaching the commandements and doctrines of men. Secondly, that it is proper and peculier to the Canonicall ſcriptures [e] of the olde and new Teſtament onely, not to erre, [f] ſaying: *Ihaue learned to giue vnto thoſe writinges onely which now are called Canonicall this reuerence and honour, that I beleeue that none of them haue erred.* And againe, [g] *Doe not deſire (brother) to gather out of the writings of Biſhoppes, cauils againſt ſo many, ſo excellent and vndoubted teſtimonies deuine &c. Whether they bee ours or Hillarius, or Cyprian, and Agrippinus, before the part of Donatus was ſeperated. And firſt this kind of letters is to bee diſtinguiſhed from the authoritie of the Canons, for they are not ſo reade, as though a teſtimonie were ſo brought out of them, that it is not lawfull to thinke contrarie, if in any place they vnderſtood otherwiſe then the truth doeth require.* And againe, *Neither ought wee to account the diſputations of any men whatſoeuer, although Catholicke and reuerende men like vnto the Canonicall Scriptures, that it ſhoulde not bee lawfull for vs, ſauing the reuerence due vnto theſe men, to improoue ſome thing in their wrytinges, and to reiecte it, if happely wee ſhall finde that they thinke or imagine otherwiſe then the truth hath.*

e For ſo the gloſſe interpreteth the Canons of the diſtinction following.

f Diſtinct. 9. cap. Ego ſolis.

g Cap. Noli frater.

In the next age after Gratian I finde Bonauentura a Franciſcan, a mán of great account in [h] his time, with cleare tearmes to teach the doctrine of proteſtantes in theſe wordes: *Nam quod ratio noſtra lippa facta eſt &c. Whereas our reaſon is become*

h De profectu religioſorũ, cap. 6. He liued about Ann. 1280.

as bleare eied, & our vnderſtanding darkened through ſinne, that wee cannot finde the truth of our ſelues; God came downe vnto vs, leaſt we ſhould bee in error, and gaue vs the knowledge of the truth in the ſcriptures which he would haue vs beleeue, where we might find ſufficiently and truely all thinges neceſſarie for vs vnto ſaluation, that in them we ſhould not follow our ſence, but humblie ſubmit our ſence vnto the rule of faith, if we will not erre. Nicholas Lyra in the [a] next age proteſteth for the ſcripture in like maner [b] ſaying: *Sacra ſcriptura continet firmam &c. The holy ſcripture containeth the firme and inuiolable truth, as in a merchants ſhippe are caried diuers thinges neceſſarie for mans life, ſo in ſcripture are contained all things neceſſarie to ſaluation.*

a 1315.

b Vpon the Prouerb. ca. 31.

But that I ouercloy not the reader with many teſtimonies for the authority of holy ſcriptures, I wil now turne to the other ſide, to trace the footſteps of the popiſh doctrine, how it came vp, that the ſcriptures hath loſt their firſt authority and honour. Surely by the witneſſe of the papiſtes themſelues not in 400. or 600. yeares after Chriſt. For then ſaith the gloſſe vpon [c] Gratian, that about the times of Auguſtine: *Auguſtina ſcripta & aliorũ ſanctorũ patrum non erant autentica &c. The writings of Auguſtine and of other holy fathers were not autenticall, but [d] now they are commanded to be holdẽ to the vtmoſt Iod.* And this Gratian [e] ſendeth vs to Gelaſius for the firſt founder of the authoritie of councels, fathers and decretals, epiſtles, ſo that by the papiſtes owne account and confeſſion the holy ſcriptures raigned alone many ages together after Chriſts aſcention as Lady & Queene, to bee the onely law to rule iudge and know the Church

c Vpon diſtinct. 9. cap. noli me 15.

d that is about Anno 1200.

e Diſtinct. 15. cap. ſancta Romana.

Church and whatsoeuer necessarie to saluation. And the Church presumed not ouer the scriptures, but was squared & ordered by them. This Gratian sheweth vs [f] that the Canons of the Apostles were pronounced by [g] Isidorus, *not to haue bene receiued of the Church, nor of the holy fathers, because they were knowne to be made of heretikes vnder the name of the Apostles.* After he [h] telleth vs, *that Pope Nicholas giueth autenticall authoritie to the decretall Epistles of his predecessors.* And that [i] Pope Agatha first breathed out this blasphemie, *that all sanctions of the Apostolicall sea, are to be receiued, as confirmed by the deuine voice of Peter.* And [k] Leo the 4. followed him in the same rebellion of Gods word, pronouncing, *that they who do not receiue al their canons indifferently do not beleeue the Apostolicall faith and the foure Euangelists effectually as they should.* And here the maker of the glosse is touched in conscience for the East churches that did not receiue these decretalles all this while, whether they were not heretikes. Much about this time came in the *Legenda aurea*, which is [l] fathered vpon Carolus Magnus. And after this, others in these things kept on this new deuotion and presumption. But the battell was not full and strong, till Gratian himselfe [m] came vp and set them in aray by compiling the booke of decrees, containing more then halfe a legion; the Ciuilians and Canonistes muster themselues to make the first squadrant, then Lombardus his brother bringeth forth a second in foure bookes of sentences, and in the reare warde march [n] Thomas Aquinas, and [o] Scotus Duns, with many Franciscans and Dominicans, and make a strong battell

f Distinct 16. Cap. Canons.
g He liued Anno 530.
h Distinct. 19. cap. Si Romanor. Ann. 865.
i Distinct. 19. cap. sic omnes Anno. 680.
k Distinct. 20. cap. de libellis. Anno 850.
l Bernard. de Girard, hist. Franc. lib. 4. Albert. Krant. Saxonia lib. 2.
m Anno. 1160.
n Anno 1270
o Ann. 1295.

of distinctions, questions, philosophie, Aristotelians, and all the forces of reason, [a] Gregorie the 9. bringeth forth his barbed horsemen of decretall, as flanckers & to make incursions in fiue troopes or bookes well armed with Apostaticall ordinanuce: and Boniface the eight added a sixth. Then come in the light horsemen of Clementines and extrauagantes readie for many seruices: amongst whome there commeth in a monstrous huge [b] beast, to make way for the rest called *Lingua Latina seu peregrina, that is, seruice and scriptures in an vnknowen tongue*, which casteth such a mist into the eyes of Gods people that they are brought vnder the antechristian bondage, and from the glorious lawe of libertie, which is the gospell of Christ Iesus before they be aware. By all these there came vp such great and vniuersall studie of the Canon and Ciuill lawes, and such honour of schoole learning amongst all the learned and wise men on the one side: and such palpable ignorance in the common people, that it was impossible, that the worde of God could haue his primatiue dignitie, witnesse the councell of Trent, [c] who often clapped handes, and gaue great applause to Thomas Aquinas. And that when Luther beganne to preach the gospell, his greateſt aduersaries fought against him, eyther by Canons decrees of some scholasticall conclusion, and witnesse the conscience and knowledge of all men that haue looked into the estate of religion. Thus is it easie to see what a strong force the deuill had by this meanes to bring the holie scriptures of God into a base and low remembraunce, and how in tracte of time hee hath made

a Anno 1230.

b Seruice in a strange tonge came in after the adoring of Eucharist. Anno 1220. read Lyra vpō 1. Cor. 14.

c Reade Cæsar Baron. vpon the Martyrolog. Non Martij.

made his owne lawes, traditions, decrees and counsels, not onely equall, but far aboue them: And as iustly complaineth Anthonius de Rampegolis (a man of their owne side, who as Tritte then [d] writeth flourished personally in the counsel of Constance[e]) many dishonoured the holy scripture and made it obedient to philosophie, causing the handmaid to be mistresse, and the mistresse to be handmaid, and thus was fulfilled that which Hilarius wisely obseruing did [f] say in his time: *When the vse of writing & innouating of faith beganne to bee in vre, after it did rather beginne to make new thinges, then keepe that which it had receiued: it neither maintained the old, nor confirmed the newe, and so faith became to bee of the times, rather then of the gospels.* That is to say, men leauing that which they receiued and learned by the scriptures, and writing themselues opinions and decrees of their owne, it came to passe in time, that the faith of the Church was not that which the Gospell of Christ teacheth: but such as liked men of the seuerall ages and times, such as counselles decreed, and Bishoppes ordained. Which thing Erasmus being a great Scholler did see to be happened vnto the Church of Rome, and thereof giueth admonition to a great Bishoppe, and amongst other thinges touching humane constitutions [g] he saith: *Hæc primum obrepant honesti specie &c. These thinges first creepe in by a colour of honestie; after they ouerflow more aboundantly then after awhile, being confirmed by vse, they raigne as tyrants &c.*

[d] De scriptoribus ecclesiasticis.

[e] Figuræ bibliæ. cap. de sacra scriptura.

Sacram scripturam inhonorantes trahunt in obsequium philosophiæ, faciunt ancillã dominam & de domina ancillam.

[f] Aduersus Arianos. Et facta est fides temporum potius quã Euangeliorum.

[g] ad Christoph. Episcop. Basil. de interdicto esu carnium, &c.

Now

5. Of the supremacie.

Now let vs come to the laſt foundation of popery and baniſhing of Chriſt and his lawes. Namely, the *royal primacie of the Pope, clyming into the ſeat of Chriſt, and aduancing himſelfe aboue all that is called God.* And let vs examine whether it be Euangelicall and of the Chriſtian religion and ancient profeſſion of the primatiue Church. Firſt it is manifeſt and cleare, that the firſt ſixe hundred yeare neuer knew him, but they were all proteſtants allowing no vniuerſall Biſhop, but Chriſt onely: and honouring the Emperors and kinges where they liued as Lordes and ſupreame gouernors ouer all perſons eccleſiaſticall & ciuill, euen as they had learned of Saint Paule, who did commaund [a] euerie ſoule to bee ſubiect to the higher power: and of Saint Peter, [b] who would haue them ſubmit themſelues to the king, as the ſuperior. And herein I will call for the papiſtes themſelues to be my witneſſes. Firſt Gratian [c] telleth vs out of Iſidorus, that among the auncient fathers *a prieſt and a Biſhop were all one.* And the ſame thing he [d] affirmeth out of Hierome, with many reaſons drawne from holy ſcripture, and he ſheweth that the firſt riſing of one Biſhop ouer another, was deuiſed for a remedie againſt ſchiſme. And as concerning the preheminenc of the citie of Rome, he addeth: *Si authoritas quæreretur, &c. if authoritie be ſought for, the authoritie of the world is greater then that of one citie: where-ſoeuer there is a Biſhop, at Rome, or at Engubium, or at Conſtantinople, or at Rhegium, or Alexandria, or at Thebes, or at Guarmatia, it is of the ſame merit, it is of the ſame prieſthood:* which the gloſſe there doth interpret, *that diſcreete learned and wiſemen eſteeme all alike;*

a Rom. 13. 1.
b 1. Pet. 2. 13.
c Diſtinct. 21. cap. cleros.
d Diſtinct. 93. cap. legimus.

a like; but ideots and the comon people despise a Bishop of a smale or litle citie. And a litle after [c] *he saith. As the elders (or priestes) knowe that they by the custome of the church are subiect to him which is set ouer them: So let the Bishops know, that they are greater then the priests, rather by custome then by the truth of Gods ordinance, and that they ought to rule in comon. Cesar Baronius*, by the cõmandement of pope Gregory the 13. making a new legend called *Martyrologiums* after the order of their new callender, in his notes vpon that booke, [f] teacheth vs that this word *Papa* (pope) was first accounted to come of the greeke word *Pappas*, signifying a father, and in the same sence came to be a name of dignitie, that the reuerend clerkes (or clergie men) were called by that name: Afterward the same name began to be peculiar vnto Bishops that they were called *Papæ*, that is popes or fathers, vntil An. 850. & then it began to grow & to fasten only vpon the head of the pope of Rome, & at the length pope Grerory the 7. An. 1071. in a synod ordained, that *there should be but one name of Pope in all the Christian world.* This man also [a] witnesseth that it was in times past the old custome of the church, that the Bishops were not onelie called *Pontifices*, prelates: but also *summi pontifices*, chiefe or hiest prelates: because that the office of a Bishop was called the chiefe priesthood, this hee proueth by expresse examples vntill the 6. counsel [b] of Toletane, and he bringeth in Saint Augustin saying those wordes: what is a Bishop, but the first elder, that is the hyest priest? *briefely hee calleth them no otherwise then fellowe Elders and his fellow priestes.* But after *Baronius* addeth that the latter custome ob-

c Distinct. 95. cap. olim.

f Ian. 20. pag. 22. at the letter c.

a Quint. ad April pag. 160. & 161.

b About An. 645.

tained, that the Biſhop of Rome ſhould bee called *ſummus & maximus pontifex, the hieſt and greateſt prelate or Biſhop*. *Polydor vergill* [c] telleth vs that the firſt honour, that was giuen to the Biſhop of Rome, was this, that he might change his name, when he is created Pope, if his name be not handſome, and the author of this deuiſe was Sergius, whoſe name was called *os porci*, that is, *the mouth of an hogge*. But more neere to our matter: *Platina* [d] ſheweth, that the commandement of the Emperour, did ſway all the matter in the choiſe of the pope vntill the time of* *Pelagius* the ſecond. So that when by the extreame fall of waters, they could not go to the Emperor, the pope was faine to ſend Gregorious to make his excuſe, becauſe the election was nothing woorth without the Emperors approbatiõ. And after him in the election of Gregorious, the clergie & people, deſired the Emperor that it would pleaſe him, to cõfirme the election which was made concerning Gregorius. And where as Iohn Patriarch of Conſtantinople, obtained by a Synod the title *Ecromenicus*, that is, *of vniuerſall Biſhop*. Gregorie reſiſted him, not becauſe (as Platina ſaith, it belongeth to Peters ſea, (as they falſly call Rome) but becauſe it was a new and blaſphemous name; and ſuch as none before them did euer allow of, or take vnto him ſelfe. As Gregorious himſelfe in diuers letters both to the Emperor, the Empreſſe, to diuers Biſhops, to Iohn himſelfe doth write, whereof you ſhal heare ſome part. Firſt to the Emperour he among other things [a] ſaith. *Quis eſt iſte &c. who is this!* that againſt the ſtatutes of the goſpel, againſt the decrees of the canons, preſumeth

c De inuentorer. lib. 4. ca. 10.

d In vita pelagij & deinceps

About Anno 600.

a Epiſt. lib. 4. cap. 29. Mauritio Auguſt. Epiſt. 32.

to

to vsurpe to himselfe a new name? *Would to God that without the diminishing of others there were one which desireth to be called vniuersall:* and a little after. *But be it far from the harts of Christians, this blasphemus name, wherein the honour of all priests is taken away, while it is madly arrogated of one vnto himselfe.* And [b] to the Empresse. *It is a verie heauie thing, that it should be patiently born, that al being despised, my foresaid brother & fellow-bishop, goeth about to be called Bishop alone: but in this his pride what other thing is shewed, but onely that the times of antechrist be at hand. And vnto [c] Eulogius Bishop of Alexandria and Anastasius Bishop of Antioch: None of my predecessors haue euer consented to vse this so prophane a terme or word. Because forsooth, if one be called vniuersal patriarch, the name of patriarch is taken from others:* vnto which if you ioine that of the sixt counsell of Carthage: *That all matters should be ended in the prouince where they began.* And that of the Milenitane counsell: *that no appeale should be made out of the prouince ouer the sea,* you may easilie & plainly perceiue that vnto this 600. yeres after Christ it doth so far appeare, that the Pope had no supremacy ouer kings or Emperors, that his authoritie was not so much as ouer any minister, or priuate man out of his owne dioceese or prouince, and that to claime any such title as to be vniuersall Bishop, was new, blasphemous, the ouerthrow of priesthood, not sufferable and a forerunning of Antechrist. And here thou maist obserue that in all this time, there was not yet any question of superioritie, ouer the superior ciuil magistrate, but ouer the Bishops them selues. But how they came to crow ouer the ciuill magistrate, the storie of the time follow-

b Constantie Augusti. Epist. 34.

c Epist. 36.

How the pope brought vnder the ciuill power by growing ouer the ecclesiasticall.

following doth declare, wherin I might ſpend much time of the ſeed of theſe things, as the aduancing of the honor of Peter (cunningly pretended to draw on the primacy vpon the pope of Rome his counterfeit ſucceſſor) & Conſtantine forged donation; but I ſhal not need to rip vp euery circumſtance. For if neither theſe nor any other were able to cõpaſſe this infernal primacy in 600. yeres, we muſt looke further for it, & to the diuels principal inſtrument: namely that after this time the emperor made the pope of Rome, high prieſt ouer al the Biſhops of the world: and the pope in tract of time by this very authority of being æcumenical Biſhop giuen them by the Emperor, rewarded him with this bleſſing and kindnes, to make the Emperor to kiſſe his feet and to wait vpon him as his vaſſal. The dignity of Biſhops at this time was in iiij. patriarkes, till after the death of this Gregory, then preſently there aroſe a new cõtention, between Cõſtantinople & Rome, which would be chiefe, & here Boniface the 3. by ſome ſweate & labor obtained of *Phocas* (whoſe hãds were yet blody with the ſlaughter of his L. *Mauritius*) to be this ſoueraigne & chiefe Biſhop of Biſhops, & then* came into the popes ſtile. *We wil and command*, and the next pope Boniface the 4. got of the Emperor the temple called *Pantheon*, & there made a church for the virgin Mary & al Saints, moſt liuely ſhewing that now they fell from God to al foule ſpirits, as the ſequele after declared. For theſe were the beginnings of all maner of corruptions, yet all this while, the honor of the Emperor ſtood ſtill, the firſt ſtep to pull of the Emperors crowne after this, was: that Conſtantinus then Emperour graunted to

* Platina in vita Bonif. 3.

ted to [a] Benedick the second, that whom soeuer the people and clergie chose, should thence foorth be pope. After [b] him Stephanus the 2. of rare loue was caried vpon the shoulders of the people, and so the Bishops of Rome began to take that honour vnto them. And [c] Iustinianus a wicked Emperor, to flatter the pope was the first that kissed his feete, namelie of pope Constantine the first. Yet were not the popes aboue the Emperors, all this while. For after this the Empire of Constantinople, being weak and not able to defend the pope, and leauing them to the spoile of the Lombards, they fled for succour vnto France: First to Carolus Martellus and Pipine, and after to Carolus Magnus [d] first Emperor of the west: to whom some said the pope gaue the power of chosing & confirming the pope: but [e] the french Chronicle saith he wan it as he did the imperiall dignitie, by his sword and law of armes. For then the popes had no power or authority in the citie of Rome, but medled only in the affaires of religiō, of ceremonies of the church & things pertaining to the soul. Therfore saith Polydor that the successors of Charles the great did vse to confirme the election of popes. But last of all [g] Pope Nicholas the second brought the election from Emperor, people, and Clergie to the Cardinals onely, and so the pope of Rome became head of the church (as he saith) by consent of all nations. And here indeed he began to treade downe the Empire, For [h] Hildebrand being called Pope Gregory the 7. depriued Henry the 4. of his imperial crowne. Then did the Emperors begin to learn new maners, as to a light from his horse, and to do honor

a About Anno 685.
b Anno 755.
c Anno 710.
d Anno 801.
e Barnard. Girard. Tom. 1. lib. 4. Lois le papes nauoient aucune puiscana in authoritie en le ville de Rome &c.
f De inuenter lib. 4. cap 10.
g Anno 1059.
h An. 1080.

to the pope as to the vicar of Christ, as did[i] Frederick to pope Adrian the 4. and being vnaccustomed to such seruice (as[a] some say) was blamed for holding the stirrop on the wrong side when the pope alighted from his horse. And the consuls of Rome learned to sweare fealtie to the pope as to[b] Alexander the 3. Then could the Pope allowe who should bee Emperor, as[c] Innocent the 3. did Otho, and[d] maketh it as a law, that *the right and authority to examine a person elected to be king and to be promoted to the Empire pertaineth to the pope, who doth annoint him, consecrate and crowne him.* Then could the popes make the people crosse themselues to fight against their liege Lord the Emperour, as if it were against the Turke, vnder promise of eternal life. As[d] Gregorie the 9. against Freodorick the 2. And pope Innocent by decree and his counsell depriued him of his kingdome of Sicile, and so was established the authority of popes to depose Emperors, Kings, and Potentates. But for the better enthronising of the pope in this fresh and new shining primacie, herewithall[e] came vp the red hats and gay palfries and royall maiestie and senate of Cardinals, the colledge of scribes and other officers (which Polydor for their rauening calleth Harpeis) and other annats and yerely scottes, peter pence, buls, prices of pals, pardons, aduowsons, dispensations, appeales, cases papall, reseruations, comendums, prerogatiues, and I cannot tell how infinite iurisdiction in heauen, in earth, in purgatorie, & hell, they changed, inuented, renewed, put downe and lifted vp whom, what, and when they woulde. And so the estate of the pope became an imperiall maiestie,

i Anno 1155.

a Alber. Krant. Saxon. lib. 6. cap. 16.

b Anno 1165.

c Anno 1200. Decretal. lib. 1. tit. 6. cap. 34.

d Anno 1230.

e Read Polydor de inuent. lib. 4. cap. 9. & lib. 8. cap. 2. Platina in vita Bonif. 8. & so forward: and Boniface 13. and his successors, & Krant. Saxon lib. 5. & 6. & Æneus Syluius de moribus Germanorum ad Martin Meyr.

maiestie, far aboue all earthly monarkes and principalities, and thrones, and dominions. Now therefore good christian reader thou maist here obserue that the order of this supremacie came vp by degrees through the climing pride of the cleargie and had many yeeres in growing. First contending for highnes in dignitie among themselues, and namly Constantinople against Rome, and secondly, when the Emperour had granted the title of vniuersall Bishop to the pope of Rome, then he shifted the Emperors by little and little out of all dealing in Ecclesiasticall matters, as namely and principally in the elections of Popes, and from this it grew to soueraigne authority ouer all, euen as a bramble, it tooke hold and grewe vp ouer the hyest ceders of Libanon and a fire came out of this bramble and consumed the imperial glorie of the kingdom, and ouergrew the maiesty of the temporall power. Here shalt thou see a verie great change: Gregorie the first proclaimeth the title of vniuersall Bishop, to be blasphemus and not sufferable. Boniface the 3. and all his successors take it vpon them, and make it their principall strength and glorie: [a] *Adrian* with a Synod of an hundred fiftie and three Bishops gaue vnto Charles the great (as the papists say) the right and power to choose the pope: and graunted him the Apostolicall sea and dignitie of Senatorship, moreouer hee desired that Archbishops and Bishops through euery prouince shoulde receaue of him their inuesting, and vnles the Bishop be inuested of the King: he should be consecrated of no man, and this decree was established with a curse & confiscatiō of goods, [b] Gregory 7. hauing shuffled away

[a] Anno 801. Antonius Archb. of Flo-re-s, histor. Pars 2. tit. 14. cap. 2.

[b] 18. tit. 16. ca. 1. An. 1070.

away the emperor in the election of popes: by a contrarie Synode of an hundred and ten Bishops did accurse all ecclesiastical persons which receiued their inuesting by the hand of any seculer person. [c] Pascal the first being chosen pope without the Emperours consent humblie excused himselfe and craued pardon: And Gregorie the 4. as Platina saith was of so great prudency, and modestie, that he would not occupie the pontificall dignitie although he were chosen of all, vntill he were confirmed by the Emperor which was then Lodouicus king of France. But in a [a] while after pope Nicholas the first obtained of an other Emperour, that no seculer Prince or Emperour should thencefoorth be present in the counsell of the Church vnlesse in question of the Christian faith: And [b] in time it came to passe that Pope Paschal the 2. was faine to excuse himselfe from the staine of heresie for graunting by constraint, to the Emperor Henry the 5. his right in this cause. In this verie time god stirred vp the eloquent & learned pen of Bernhard to admonish the Pope how far he was fallen from God, amongst many other things with these wordes, (where speaking of wealth, ritches, and goods hee sayth to the [c] Pope) *vsus tamen horum bonus &c. yet the vse of those things is good, the abuse euill: the care worse, and the gaine more dishonest, be it that thou maist challenge these things by any other way or reason whatsoeuer; but not by the apostolicall right. For hee could not giue vnto thee that which hee had not; that which hee had, that he gaue, euen the care as I said ouer the Churches. What did hee giue Lordship? heare him selfe speake; not being Lords, (hee saith)*

c Platina in vita Paschalis &c. An. 820.

a Anno 865.

b Anno 1115. Alber. Krant. Saxon. lib. 5. cap. 37. 38.

c Ad engeniũ pontif. maximi de consideratione. About Anno 1149.

saith) in God heritage, but being made an ensample to the flocke: and least thou shouldst thinke it spoken onely for humilitie, and not also for truth; there is the voice of the Lord in the gospel. The kings of the nations do raigne ouer them, and they which haue rule ouer them are called gracious Lordes, and hee doth inferre, but you shall not be so. It is plaine, that the Apostles are forbidden Lordship. Go thou then & dare thou to vsurpe to thy selfe either a Lordly Apostleship or an Apostolicall lordship. Thou art plainely forbidden both, if thou wouldest haue both alike, thou shalt loose both: otherwise thinke not thy selfe exempted from the number of them of whom God complaineth: They haue raigned & not by me, they were princes and I knew them not. Now if it please thee to raigne without God: thou hast glorie, but not with God. And the addition vpon [a] Lyra not a few yeares after affirmeth, *that it is manifest, that in the primatiue Church from the time of the Apostles vnto the time of Syluester the Pope, when the faithfull had no worldly power: then did the Church flourish most of all in spirituall thinges.* And a little after: *But when in processe of time the faithfull obtained great secular power, these vertues, (meaning faith hope, and charitie) and if by the mercie of God they did not wholy decay, yet are they not commonly found to haue the same power as they had in the primatiue.* But behold a maruellous chaunge. [b] Æneas Syluius affirming: *Power, riches, and strength to bee farre better in the Apostolical sea then in any other seculer throne whatsoeuer.* And he calleth the Pope of Rome as Emperour of the Christian armie, and a wise king, & saith, *That the Senate of the Cardinals doe beare the roome of the world.* And again he saith: *Christ appeared poore & humble*

a Vpon Reuelat. cap. 13.

b De moribus Germaniæ.

humble, not that wee ſhould bee poore did he it, but that by that meanes hee might redeeme vs &c. And a little after, *Now the prelates of Rome ought to be rich men & potentates. after the ſame maner for our ſaluation: therfore hee is bolde to ſet foorth the earthly maieſtie of the Pope, aboue the glorie of all princes ſaying: And if thou didſt ſee the Biſhop of Rome to celebrate or to herre the diuine ſeruice, thou wouldeſt truely confeſſe, that there is no ſtate, nor glorie and maieſtie, but onely the Biſhop of Rome, when thou ſeeſt the Pope ſitting on high in his throne; the Cardinalles ſitting at the right hand, the great Prelates, Biſhoppes and Abbots, and protonotaries ſtanding at the left hand, and the Orators of kings haue their place, & the great ſtates theirs. There the Iudges and heere the Clearkes of the chamber: there the deputies of the ſtates, and heere the Subdeacons and Accoluthes, and the other multitude doe ſitte on the ground. Truely thou wouldſt ſay the court of Rome to bee like an heauenly Hierarchie, where all thinges are honourable, and all thinges ſet in order, by a preſcribed and ſetled manner.* Loe heere thou ſeeſt a glorious throne, but not of God. For which Steuen the fift prouideth a ſquare ſtone whereon it might bee ſet, when he ordained, [a] *That the lawes and decrees of the Church of Rome, ſhould be for euer and without diſpute to bee obſerued.* [b] Clement the fift prouideth a ſtay for this throne, in that hee decreeth that, *they which were diſſigned in Germanie to bee Cæſars, although they had the name of the King of the Romanes, yet ſhoulde they receiue of the Pope, the right and name of the Empire.* And [c] Benedict the twelfth prepareth both matter and money: for on the one ſide, he challengeth the

Anno 890. a Gratian. decret. diſtinct. 19. cap. enim-uero.

b Anno 1300. Reade Iohn Baleus de act. Rom. Pontif.

c Anno 1338. Platina & Baleus.

the Emperiall power, in the vacancie of the Emperour till a new bee chosen, and on the other side vsurpeth to himselfe and his successours the bee stowing of Bishoprickes prelacies and beneficies.

6. But see there ouergrowinges: for heere they stay not. *For they make the* [d] *Church of Rome mother and head of all Churches, and confirmer of all religions*: and vnder this power [e] *Allow mens wiues to bee common.* And are not ashamed of this blasphemie: as by decree to say, [f] *Though the Pope draw with him innumerable soules into hell, no mortall man may presume to reprooue him, who is iudge of all men, and to be iudged of no man.* [g] *So much difference as there is betweene the Sunne and the Moone, so much is there betweene the King and the pope* [h] *the pope dispenseth against the lawe of nature and against the Apostle* [i] *the Pope can not bee loosed at all nor bound by the seculer power, seeing he is called God, and it is manifest that God cannot bee iudged of men.* And they [k] arrogate that *no counsell should set a law vnto the Romish Church, seeing* (as they say) *all counsels are both made and receiue strength after the authoritie of the Romish church, and in their statutes the authoritie of the Bishop of Rome is particularly excepted.* Where the wise Christian reader may see a maruellous ouerspreading growth, euen the image of Antechrist, made equall with God and set farre aboue all power amongst men, aduauncing it selfe aboue all that is called God. The noysomnesse of which ouer ranck and shadowing braunches keeping the earth bare, and the Sunne from shining, the papistes themselues found to bee most grieuous

d Grat. distinct. 12 cap. non decet & cap. preceptis.
e Pars 2. causa 32. Quest. 1. Cap. dilexisti.
f Distinct. 40. cap. Si papa.
g Decret. Greg. lib. 1. tit. 33. cap. 6.
h Gratian distinct. 34. cap. lector. in gl.
i distinct. 82. cap. presbit. in gl. caus. 15. quest. 6. cap. authoritatem in gl.
i Distinct. 96. cap. satis euidenter.
k Decretal. Greg. lib. 1. de de elect. tit. 6. cap. 4.

and intollerable, and therefore they are faine to lop & top it, and to pare away many vntimely boughes and ſhaddowing boughes. For (that I ſpeake nothing of the imperiall, Engliſh or Frence lawes) if you reade the counſels of [a] Conſtance, and of [b] Baſill, thou ſhalt find many proynings and cuttinges of this monſtrous bryer: Firſt three Popes at once as vnprofitable heades chopped of and caſt by. The papall dignitie made to ſtoope vnder the generall counſell, tranſlations, procurations, exemptions, vnions, fruit gathering, ſimony, diſpenſations, tenthes, and other burdens of the Church, excommunications, interdictions, appeales, annuattes, poſſeſſions, reſeruations, and collaions of benefices, with the number and qualitie of Cardinalles, partly lopped, partly proined, & partly ſet in order & limited, as the wiſedome of that erring generation, being by much vexation and miſerie compelled, did thinke, for their owne peace and worldly ſafetie, to be moſt conuenient. But all this did but little hinder his monſtrous ouerſpreading, for by and by [c] Calixtus the 3. maketh a law, that no man appeale from the Pope to the general counſel. And [d] Paulus the ſecond ſprowteth out this new ſprig of blaſphemie, *that in the cheſt of his breaſt all right and law did reſt, to ordaine and aboliſh decrees as he liſted.* And Pope Iulius the ſecond, and Leo the 10. in a counſell held at Lateranum, vndo al again, and ſet this brier to his climing. And that we may plainely ſee that this is the verie apoſtaſie of which the ſcripture ſpeaketh: [f] This Iulius being a great warrier and going out of the citie with his armie caſt the keye of Peter into the riuer Tiber, with

a Ann. 1413.
b Anno. 1431.
c Anno 1455.
d Anno 1470.
e About Ann. 1512.
f Reade Baleus de act. pontif.

theſe

theſe words. *Becauſe the keye of Saint Peter is no more of worth, let the ſword of Paul preuaile.* And this Leo the tenth being put in mind of the goſpell of Chriſt by a certaine Cardinall called Bembus, anſwered according to his place, and ſaid: *How much that fable of Chriſt hath profited vs and our fellowſhip, it is ſufficiently knowen to all ages.* What Iew, what Turke, what Heathen, what Atheiſt could euer haue beene more blaſphemous? But here God ariſeth to maintaine his owne cauſe, and by Luther, Melanchon, and many others, hee bloweth and blaſteth, conſumeth and beateth downe the beautie and bloſſomes of this preſuming bramble, with the powerfull and pearcing breath of his own mouth, which is his goſpell contained in the holy ſcriptures of the old and new teſtament. Wherein wee may ſee the deuine prouidence of our moſt wiſe and gracious God, taking the matter into his owne hand in a fitte and neceſſarie time: for now when they began like the tower of Babilon to reach vp vnto heauen, then did he confound them, & make their madnes openly ſeene to all the worlde, whereof Eraſmus giueth a verie good aduertiſement, who liuing himſelf in the ſame time affirmeth ſaying: g *Now the common ſort of Biſhops heareth nothing of their learned flatterers, but lordſhips, dominions, ſwordes, keyes, powers, and hereof the ſtatelineſſe of ſome is more then of a king, and their crueltie more then tyranicall. Now wee flatter the biſhop of Rome with great volumes, giuing vnto him a power equal to Chriſt, whereby it commeth to paſſe, that the Chriſtian world one day will ſcarce abide the rule and ruffling, and ſcarce ſuffice the couetouſneſſe of him and his Cardinals.*

g Annotat. Eraſm. vpon 1. Pet. 5.

And this Erasmus (although the papistes hold him as their owne) [a] complaineth not a little of the ouerspreading of this newe learning. For hee sheweth that they spent their whole time, in friuolous and vnnecessarie which were more pertaining to learning to bee vnknowen then knowen: For the Diuines of those times made great adooe about both friuolous and wicked questions. *Friuolous, as whether the grace wherewith God doth loue and draw vs, and wherewith wee loue him againe, be the same grace. And how it can be, that the fier wherewithall the soules of the wicked shalbe tormented seeing it is materiall, can worke vpon a thing without bodie. And wicked questions touching God, and touching the Pope: touching God, whether God can command euerie euill thing, euen the hatred of himselfe, and forbid euerie good thing, euen the loue and worshippe of himselfe. Whether hee can in acte bring foorth an infinite thing according to euerie dimension. Whether hee could from euerlasting make this worlde better then hee hath made it. Whether hee could bring foorth a man, who by no meanes could sinne. Whether God in any thing from himselfe distinct, be one. Whether this proposition be possible, God the father hateth God the sonne; Whether the soule of Christ might bee deceaued:* and many such like &c. *Now of the power of the bishop of Rome, men dispute* (hee saith) *in a maner more busily then of the power of God. While they doe enquire of his double power, and whether he bee the vniuersall head of the whole Church, and whehe be aboue the generall counsell, and whether he may abrogate that which is decreed in the Apostles writings. Whether he may ordaine any thinge contrarie to the doc-*

[a] Vpon 1. Tim. 1.

trine

trine of the goſpell: whether he may make a new Article in the creede. Whether he haue greater power then Peter or equall. Whether he may command the Angels; whether he may take away purgatorie (as they call it) altogether. Whether he be a ſimple man or as God, or participate both natures with Chriſt. Whether hee bee more mercifull then Chriſt was, ſeeing that hee is not read to haue called any man out of the paines of purgatorie. Sixe hundred things (ſaith Eraſmus) of that ſort are diſputed in great publiſhed volumes, and that by great diuines, eſpecially famous men for profeſſion of religion, with theſe things are the ſchooles of diuines earneſtly occupied. Mark heere good reader, and conſider what an vgly and fearefull monſter this would haue beene, if God had not come downe and cut him off with this two edged ſword of his holy worde. For beſide all theſe before, how many other new thinges came forth in the ſame generation? Firſt becauſe Iohn Huſſe was put to death by the counſel of Conſtance againſt and contrarie to the Emperours letters pattentes of ſafe conduit: there came foorth this new head of blaſphemy: *Fides non ſeruanda hæreticis, promiſe is not to be kept with an hereticke.* And no maruell, for [b] Pope Alexander the ſixt, hauing by three Cardinals in Latine, French, & Italian, giuen full remiſſion of ſinnes to all the army of the French vnder Charles the 8. comming into Italie for the recouerie of Naples: againſt their returne did way-lay them to haue cut them off with Maximilian K. of the Romans, Ferdinand K. of Aragon, & Lodouich Sforce duke of Millan. Secondly, P. Pius the 2. made a new order of Scribes Abreuiators. Paul the 2. made a law

[b] Platina.

that

that none ſhould weare ſcarlet bonets but the Cardinals, and gaue euerie Cardinall a peece of ſcarlet to couer their Mules. And he wold haue made their hattes of redde ſilke, but that ſome ſage Cardinals ſhewed him, that the encreaſe of the pompe of the Church deſtroyed the Chriſtian faith. Sixtus the 4. ordained and increaſed many feaſtes. The conception of the virgin Mary, and the preſentation, the feaſt of Anna the mother of Marie, the feaſt of S. Ioſeph, and of S. Francis. [a] Nicholas Egmundanus, maſter of Louen and a Carmelite did teach and write, that the Pope was Lord of all thinges, in heauen, in earth and vnder the earth. And Paul the third Pope of that name, being an old man found out a new kind of religion, to the encreaſe of Gods worſhip he conſecrated a little bowle of wood with his Popall bleſſing, to gratifie a noble matron, that ſhe might carrie it, hanged it on her necke againſt diuers griefs. The late counſell of Trent hath hatched many new thinges. Firſt that the [b] vulgar tranſlation in publike readings, diſputations, preachings, and expoſitions to bee autenticall, whereof [c] ariſeth great diſputation againſt the Greeke and Hebrew text, contrarie to the ancient decree which [d] Gratian auowcheth: *That the truth of the old Teſtament ſhould be examined by the Hebrew, and of the new, by the Greeke.* And [e] with an heauie and pittifull curſe they eſtabliſh theſe ſchoole trickes: 1. *That the Sacraments of the new Teſtament conferre grace.* 2. *By Baptiſme, Confirmation, and orders a Charecter is imprinted in the ſoule.* 3. *The intention of the prieſt is required to the making of the Sacrament.* 4. *Iohns Baptiſme hath leſſe vertue then that which*

a Baleus in vita Clementis octaui.

b Seſſ. 4. decret. 2.

c Preface of Teſt. Rhem.

d Diſtinct. 9. cap. vt veterũ.

e Seſſ. 7.

which Christ commanded his Apostles and such like: out of this forge commeth the newe forging of the [e] masse booke, set foorth by Pius the 5. and a [f] newe Callender which was done by pope Gregorie the 13. wherein the times of the yere, and of the feastes, and the course of the Sunne is set in his right order that we may know nothing in heauen and in earth to be safe from the presumption and proud arrogancie of this triple crowned beast, and this holie prelate hath made a [g] new Martyrologe or Legend according to this new Callender. And for the better garding and keeping of their high tower of confusion, they haue a set watch called *Index expurgatorius* to charme all writers both newe and olde, and to fray them that they lift not vp their voice so much as one woord against their superstitious follie, and [a]here withal sprang vp a new religion of armed souldiers to fight their battails, breeding secretly about Anno 1536. but shewe themselues openly in their colledge at Rome Anno 1553. and since in diuerse places, and they goe into all nations to stirre vp the kings of the earth, the princes and people to make warre against the Saints our English soile hath been assayled by this newe broode vnder the name of Iesuits and Seminarie priests. But as the groweth of this monster is strange and fearefull, and that in it newe religions haue risen vp sodainly like padstooles) as [b] Polydor virgill saith) so from 600. yeres after Christ vntill our time, it could not come to his full groweth, yea although the Trident Councell, seemeth to licke him and shape him as the beare doth his whelps to some handsome forme of perfection. For there are many things which are not yet come

e Printed at Paris Anno 1577.
f Printed at Paris An. 1583
g Printed at Antwerpe An. 1589.
a Read Martin Remnicius examen concili. Triden. parti 1. pag. 1. and his booke called doctrinæ Iesuitarum pag. 1. &c. Baleæus in vita Paul. 4.
b De inuentor. rerū lib. 7. ca. 3.

to their birth and many which ſtay at the verie birth and are not yet deliuered. As namely: firſt thoſe 14. controuerſies of thoſe two woorthie doctors of their popiſh Apoſtaſie, that is to ſay: the angelicall doctor Thomas of Aquine and the ſubtil doctor Scotus the Duns. For one ſaith: *God is vnto vs an end ſuper natural*, and the other ſaith: *God is vnto vs an end Natural.* The one ſaith that *Bleſſednes is meerely an effect, ſuper natural, and cannot naturally be had.* The other ſaith, that *Bleſſednes may be had naturally, and that it is natu-*

a F. Conſtantius Saruanus cõciliatio &c. printed at Rome 1589.

rall, and ſuch like. Which [a] a verie worſhipful Cardinall laboureth to reconcile, vntil the churches determination and minde may be knowen. And this verie Cardinall addeth a very great encreaſe of this newe ſpawne, called *directorium theologicum, which hath many worthie conceits of Logick and Philoſophie*, which perhaps one day may take life & being by their magiſteriall power. There are in theſe ſcholes deuines infinite and verie deepe queſtions, which their mother church hath not yet by determination brought forth and acknowledged as her children: as namely

b Petri Tartareti reportata queſt. 2. diſtinct. 10. & deinceps.

ſuch as this is, [b] whether Chriſt being verie man, in the *Oſt or ſacrament in one place, can ſee him ſelfe when he is made, being the verie ſame Chriſt and man, in many other places, and whether that ſo many thouſands made at one inſtant in many places might not be an armie of men to meete and fight a battaile in one field &c. Don Iohn a Bononia* profeſſor of diuinitie in his [c] booke of predeſtination and reprobation, dedicated to Charles the Emperor and king of Spaine, telleth vs that the church hath not ſet downe what is to be beleeued or receiued of all Chriſtians, touching that doctrine,

c Printed at Louan Anno 1554.

For

For there are many things which are not yet come which he thinketh it ought: (being a point wherewith our consciences are continually troubled, more then with other things) yet he doubteth not, but the masters of the church, (when their determination shal be hatched) will embrace his opinion or some such like. But I cannot a little merueile, that when in the same counsell of Trent, this mother Church brought foorth so many goodly impes, that it forsloweth the trauaile of so iolie a babe, as a verie Zealous [a] Franciscan did bring to the verie birth before them all, when in his preaching amongst them and bitterly enueying against Luther, he did openly say to be S. Pauls meaning vpon the second to the Romains. Namely: *that they who haue had no knowledge of Christ, and otherwise haue liued honestly haue obtained saluation*. Heere commeth *Durandi* with his *rationale diuinorum*, *Guidonius* with his *Manipulus curatorum*, *Guiliermus parisiensis de septem sacramentis*, and infinite others both schoolemen, doctors and friers, (whose new learning I must needs confesse I haue not, neither haue I knowne the deepnes of Sathan) and these haue offered a merueilous great and goodly accesse and increase to his tale spreading mother of popish blasphemie, but they hange in the birth, neither borne nor buried, waiting the good hower, when the churches determination (without whose midwifeship they cannnot be autentical children) shal acknowledge them & make them of their holie generation. *Alfonsus de Castro*, a learned minoritie, doth open vnto vs the reason of this matter namely: [b] *that we know many things now, which of the*

Quo plus quæ reliquis conscientiæ nostræ perpetuo exagitantur.

a Io. Sleidan Com. lib. 23.

b Aduersus hæreses lib. 1. cap. 2.

firſt fathers were either doubted or altogether vnknowen: by the change of things doth ſpring the change and varying of decrees: that the ſame which in times paſt was lawfull is now vnlawfull, but theſe innouations of decrees commeth not of the newneſſe of the things, but of the new knowledge of thoſe things, which being found, the church taught by the ſpirit of God doth define, which definition being geuen, it is not lawfull to doubt of that, where of it was before lawfull to doubt: and hee ſhe-
Cap. 8. weth an example ſaying in [a] an other place: *Some men ſay that the deuine perſons are ſet in a perſonall beeing (as they ſpeake) reſpectiuely: others affirme that they are ſet abſolutelie, others againe ſay that they are not ſet by any waie, but to be them ſelues perſons to them ſelues.* Now ſaith hee: *who ſeeth not, ſome one of theſe to erre, when yet euerie one of them ſticke to his owne opinion without puniſhment or note of hereſie,* and a little after: *yet if the Church taught by the holie goſt ſhall define of that thing, without all doubt, the Church by her definition woulde not bring to paſſe that the perſons ſhoulde bee ſo or ſo ſet: but would teach vs, that which although from euerlaſting it were true, yet did not wee knowe it; After which definition of the Church, it ſhall not bee lawfull to affirme which before*
b Teſt Rhem. Annota. vpon Act. 15. *was lawfull:* To whom accorde the wiſe Rhemiſt [b] ſaying: *It is to bee noted that the Biſhops ſo gathered in counſel repreſent the whole church, haue the authoritie of the whole church, & the ſpirit of God to protect thē from error as the whole church, and theſe make it a Maxime or ruled caſe: that all good chriſtians reſt vpon the determination of a general Councel.* Now gentle reader, if we may beleeue theſe great learned clarks, it muſt needs follow

follow that *Lombardus* the father and all his children the schoolemen, and all other learned mens propositions, questions, and disputations, are no further autenticall poperie, then as the Church of Rome hath all readie determined: and wee vnlesse they tell vs what is the Churches determination cannot tell what to beleeue, to bee of their religion. And this determination is harde to bee founde out, and verie doubtfull, whom to beleeue, that shall declare vs the same. For it is not yet fully agreed amongst them, weather the pope or the Councell bee the hyest, that we might certainly know where this determination resteth. The counsels of Constance and Basill take authoritie aboue the papall dignitie, whereby we might thinke with the Rhemistes and diuers others, that the determination is of the counsels. *Pope Pius* the second, although he haue taken much paines for the honor and authoritie of the Councell of Basill, yet hath hee sett foorth a Bull, with the greatest curse, forbidde and barre all appeales from the Pope to the generall Councels, as though the pope were aboue the Councels: and the Rhemistes do helpe him [a] where they make the Councell to bee of no authoritie, which is not confirmed by the pope, and they [b] say that the Pope cannot erre iudiciallie, although Alphonsus saie hee may erre in matters of faith, and Platina sheweth that those Bastarde Popes who came after Formosus, and altered by a newe and euill custome the decrees of one another, did this by counsell iudicially: If a man marke well this contradiction, hee will hardely knowe where to finde

[a] Vpon Act. 15. ver. 7.

[b] Vpon Luke 22. ver. 31.

their churches determination. Againe the counſell of Baſil, would not be put downe by Pope Eugenius, but conſtrained him for feare to confirme their authoritie; and after for his contumacie depoſed him, and verie orderly as *Eneus Syluius* ſaith choſe Fælix in his roome, but this Eugenius would not obey them, and ſo the ſciſme of two popes continued til Nicholas the fift: ſo that here was no obedience of the pope to the counſell, nor of the counſell to the Pope, what ſhall we thinke of their determination, where trow you. it may be found: may we not doo as the Germaine newters did: who neither followed the Pope nor the counſell, but appealed as they thought to an higher and more certain determination. And whereas the Rhemiſt and Alfonſus with others affirme, that the holie ghoſt teaching the coũſell (which is in ſteed of the whole church) their definition is the determination of the church, to which men ought to ſtand, we are yet more in doubt, vpon other further waightie reaſons and conſiderations. Firſt becauſe this is ſpoken but by priuate men; And the [b] Archbiſhop of Florence is not a feard to tearme the counſell of Baſill a conuenticle and a ſynagogue of Sathan: Thirdly the laſt counſell of Trident cannot be found to be a [c] free general counſell, becauſe diuers men for ſpeaking freely were thruſt out, and [d] the holie ghoſt that guided all their definitions, was brought in a portmanteau from Rome, namely that as they had inſtructions from Rome, ſo were their decrees framed and ordained. Beſide this, all theſe latter counſels, haue not beene made with vniuerſall conſent, but the church hath been deuided into two parts

Platina in vita Eugenij Alber. Krant. Saxon. lib. cap. 20. 21. &c.

b Hiſt. pars 3. tit. 22. cap. 10. §. 4.

c Baleus in vita Marcelli 2.

d Ioh. Sleidan Com. lib. 22.

parts Eaſt and Weſt, vntill the time of this counſell of Baſill, and then it was ſewed together with rotten threed, and preſently rent in peeces againe as it were in a moment, and there was one counſel at Baſill, and an other ſet againſt it at Florence. Now I ſay ſeeing theſe counſels of Conſtance, Baſil & Trident, (in which the moſt part and chiefeſt of Popery hath been in the moſt generall maner determined & publiſhed for the acts and determination of the church) were but a verie ſmale part of the vniuerſall church: Namely of the Weſterne parts, I know not howe they can aſſure vs, that in them we haue the churches determination; except they could proue theſe counſels ecumenical and vniuerſall of all Chriſtian churches: as was the firſt general counſell of Nice vnder Conſtantine the great. Againe the counſels for ſixe hundred yeeres after Chriſt, did not decree as they haue done ſince: and the faith of the church was not the determination of the Church, but the ſentence of holie ſcriptures: and many points of faith haue been ſince determined, not by, but without holie Scriptures; what ſhould wee eſteeme, the auncient primatiue Churches to haue erred in faith? or that they knew not, or held not the true faith, becauſe that in verie many articles they lacked the eccleſiaſtical determination. Laſtly ſeeing that euerie day they bring foorth new deuiſes and ſanctions, and the latter many times contrarie to the former, who can tell when he is in the truth or out of the truth, or when the Church hath made her true and right determination? Hee that readeth ouer Gracian and the Tomes of the counſels, with the hiſtories of the liues

of the

of the Popes, or doo but well marke and consider that little which I haue penned out of them in this Chapter, shall easilie perceiue, that they are euer learning, but neuer come to the knowledge of the truth, they dote about questions which are endles and strife of woords, there is no certaintie in their religion, little trueth and vncessant innouation. Therefore I may conclude, that as this monster is of a later generation, and a new continuall conception: so no mortall man can tell, when hee will come to his full birth, and bee a perfect bodie, or when he will haue his certaine determination, right shape and proportion, and finall growth and compleate stature. I will leaue him therefore to the high Iudge and Lord of all flesh, vntill that great and fearefull day, [a] *When the beast shall bee taken and with him the false prophet, and they both cast aliue into the lake of fire which burneth with brimstone. Come Lord Iesus come quickly.*

a Reuel. 19. 20.

CHAP. V.

Heere is shewed that all men ought to flie poperie. First, because of the exceeding daunger it bringeth to themselues, to their seede and countrie. Secondlie, It is of all heresies and Apostasies the most pernitious. Thirdlie, It is not tollerable, or to bee wincked at, in any Christian common wealth. Fourthly, We of England haue great cause to praise God, that we haue nothing to do with it.

NO

NO ſooner had my penne concluded the former Chapter, but that me thought I hearde the great comaunder of all the worlde, calling vnto all Chriſtians, concerning the Romiſh religion and ſaying [a] *Departe, depart, go out from thence and touch no vncleane thing.* For ſeeing that poperie is ſo directly and manifold, differing from the true ancient and catholike religion, ſo agreeing with all filthie hereſies, and lately ſprung vp out of the vncleane brood of humane inuention and diabolicall ſuggeſtion, bearing downe all puritie of faith and true holy worſhip of God, & that hereby the Romiſh Church is certainly found to approue it ſelfe to bee that great Babilon, which is become the habitations of deuils, and the hold of foule ſpirits, and a cage of euerie vncleane and hatefull bird: I can no otherwiſe vnderſtand the duetie of all Chriſtians, but that they bee obedient to that heauenly voice, which els where calleth vs out of that prophane ſinagogue of Rome, ſaying: *Go out of her my people, that ye bee not partakers in her ſinnes, that ye receiue not of her plagues.* [b] It behoueth therefore euerie ſoule to conſider wiſely of this thing, becauſe of the daunger that may happen to himſelfe, to his ſeed, and to his countrie. For as it was no pleaſant thing to Noe, to liue among thoſe proud and cruell people of the firſt worlde, whoſe deſtruction hee knew to be moſt certainly approching: and as Lot dwelling at the gate of Sodom, vexed his righteous ſoule in hearing and ſeeing their vnlawfull deeds, & his verie life was hazarded in the deſtruction of the wicked, if God had not beene ſingularly mercifull

[a] Eſai. 52. 11.

[b] Reuelat. 18. 4.

vnto him: So all men that feare God, cannot but know, that ſuch wicked and filthie hereſie, as poperie is, muſt needes bee as a canker that fretteth euen vnto deſtruction of the ſoule. For it not onely draweth vs vnto many noyſome and hereticall prauities, but alſo to moſt abhominable idolatrie, and the verie ouerthrow of the couenaunt of grace and true faith; by which we ſtand in the fauour of God and haue the hope of eternall life by Ieſus Chriſt. They which ſpeake moſt fauourablie for papiſts, & ſeeme willing to haue them in ſome ſort of the viſible Chriſtian Church: doe endeuour the ſame by making their apoſtaſie to bee no greater then the apoſtaſie of the ten tribes of Iſrael, after their falling away from the houſe of Dauid, vnder the hand of Hieroboam. At which time they left the temple at Hieruſalem, and the pure worſhip & word of God, and made them calues in Dan and Bethel, and worſhipped God as it pleaſed the kinges of Iſrael. But if men would conſider the [a] ſtorie of that good king Iehoſhaphat, when hee ioyned affinitie with Ahab, they might eaſily ſee this thing, how neere hee was to leeſe his life for ſuch fellowſhip: what loſſe hee had of ſhippes, and how God rebuked him ſaying: *Wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vppon thee.* Loe heere the Iſraelites are counted wicked & the haters of God; and ſuch as for whoſe fellowſhip, Gods wrath commeth vppon his children. Therefore ſeeing the papiſtes are (much more) worſe, it muſt needs bee verie daungerous to haue any fellowſhippe with them. And if the ſoule

[a] 1. King. 2. 2. Cron. 18. & 19.

ſoule bee farre, more precious then the bodie, then is the hazarde the greater. And doubtleſſe no man is able to expreſſe the greatneſſe of the miſchiefe which that wicked broode may bring vpon a man, for ſo much as they tranſgreſſe the worde of God, and follow not the doctrine of Chriſt, and haue choſen their owne waies, and their ſoule delighteth in their owne abhominations: For it is written: [b] *Whoſoeuer tranſgreſſeth and abideth not in the doctrine of Chriſt hath not God.* And againe: [c] *As the flame of fire deuoureth the ſtubble, and as the chaffe is conſumed of the flame: ſo their roote ſhall bee rottenneſſe, and the budde ſhall riſe vp like duſt, becauſe they haue caſt off the law of the Lord of hoſtes, and contemned the worde of the holy one of Iſrael.* If then it be a perillous thing and a miſerie to bee without God, and to bee as a rotten roote and a budde turned into duſt, to be deuoured like ſtubble of the flaming fire: and that this commeth by forſaking the word of God: then woe and twiſe woe vnto all them, that ſeperate not themſelues, from poperie and papiſtes, whoſe foundation is the forſaking of Gods worde, to follow the magiſteriall power of men, and humane traditions and inuentions. Againe, what ſoule is there that hath learned Chriſt, who doth not ſee, what a miſchiefe and inconuenience this bringeth on his poſteritie. And if you forget it, or conſider it not, remember [d] Salomon the wiſe, who was called Iedidiah, that is beloued of the Lord. Behold what a breach his idolatrie made in his kingdome & glorie: which befell in his ſon Rehoboams daies, & cõtinued in his poſterity for euer: he loſt the

[b] 2. Iohn. verſ. 9.

[c] Eſai. 5. 24.

[d] 1. King. 11. & cap. 12. & cap. 14.

ten tribes of Iſrael, and his golde was turned into
a 2.King.8 18. braſſe. [a] And of Iehoram the ſonne of Iehoſhaphat it is ſaid, *that he walked in the waies of the kings of Iſrael as did the houſe of Ahab*, for the daughter of Ahab was his wife, & he did euil in the ſight of the Lord. [b]
b Cap.9. & 10. And whē God ſtirred vp Iehu to root out the houſe of Ahab. For his abhominable idolatrie and bluddie crueltie: by this affinitie which came through Iehoſhaphates folly, Ahaziah king of Iudah, ſonne of Iehoram the ſonne of Iehoſhaphat being found in the company was ſlaine with Iehoram king of Iſrael wicked Ahabs ſonne, and fortie and two of Ahazias brethren comming to viſite the ſonnes of the wicked. Therefore all wiſemen conſidering theſe and ſuch like iudgements, vpon the houſes of Gods children for their fellowſhip with the wicked, will know very well, that it behooueth them to take heed as of a poiſoned ſerpent, and to bee warie of theſe Scorpion-like popiſh Locuſtes: whoſe ſting being in their tailes, do bring ſuch great wrath of God vpon all that are infected with their hereſie: For they
c Eph.5.11. know who hath ſaid: [c] *Haue no fellowſhip with the vn-*
d 2.Ioh.ver.10 *fruitful works of darknes, but euen reproue them rather:* [d] *If there come any vnto you & bring not this doctrine, re-*
e Heb.12.15 *ceiue him not to houſe, neither bid him God ſpeed.* [e] *Take heede that no man fall away from the grace of God: let no roote of bitterneſſe ſpring vp and trouble you, leſt thereby many be defiled.* Now as for a mans countrie conſider
f Iudg.17.& 18 onely the ſtorie [f] of Micah. Into whoſe houſe by his mothers ſuperſtition, when images had entred: it was an occaſion & meanes of the corrupting of the whole tribe of Dan with idolatrie. And that of [g]

Gideon

Gideon. g Who of the earings and iewels that were giuen him of the ſpoiles of Midian, making a Ephod (a ſmall thing in compariſon of popiſh imagerie) and putting it in Ophrah his city, brought a maruellous inconuenience and corruption to the whole land, and to his owne houſe, as may appeare by this that it is ſaid: *All Iſrael went a whooring after it, which was the deſtruction of Gideon and his houſe.* g Cap. 8. 24. 25. 26. Verſe 27.

2 But if you marke it well this is not all. For of all hereſies & apoſtaſies, which haue happened from the beginning of the world, this poperie is the moſt pernicious. For all other haue contented themſelues to leade the people from God to idolatrie, and by continuance of ſinne haue drawne the fierce wrath of God, vpon countries & nations, and in fine great deſolations and ouerthrowes. But poperie as it is equall at the leaſt in all theſe euils, with all other wickedneſſe and abhominations whatſoeuer: ſo it hath a certaine excellencie in doing euill, aboue all other infections. Namely, that it ouerturneth the verie courſe of nature. For wee reade in all ſtories of Aſſirians, Chaldeans, Meades, and Perſians, Grecians, & Romanes, that their ſuperſtitions did make them ſtraungers from God indeed, & worthely deſerued they & ſuffered they his heauie iudgements: yet the ciuill magiſtrate was honorable among them, and the beautie of the common weales, was the freedom to puniſh wickedneſſe, as murder and vncleanneſſe: & the people might liue in ſome reaſonable libertie, vnder the pure and honeſt obedience of their Lords kings or Emperours. But the Church of Rome taketh away all authoritie and power from the ciuill

eſtate & tranſlateth it to the eccleſiaſticall, vpon euerie trifle diſchargeth the people of their obedience to the ciuill ſword, and keepeth them in moſt ſtraite ſlauerie to themſelues, openeth the way to all wickedneſſe, murders, and vncleanneſſe, and vtterly weakeneth the eſtate of all princes, coningly making them vaſſals and ſlaues to all folly & diſhonour. All this the Chriſtian reader may ſee (before I proceed) if he call to mind the latter part of the laſt Chapter. How be it I will helpe him a little, that he may the more plainly diſcerne what I ſay and the true effect thereof. Three thinges I obſerue in a flouriſhing common wealth: 1. The good vertuous and commendable liuing of the people. 2. The wealth and peace of the countrie. 3. The honour and ſafetie of the prince and ciuill ſtate. Where theſe three are taken away, there the common wealth muſt needes be turned vpſide downe: and this doth the verie nature of poperie bring to paſſe, as it were the verie bane of the ciuill ſtate and common wealth. Firſt looke wee vpon their ſingle life of their prieſtes, Munkes, Friers, and Nunnes, and ſee what this doth bring to paſſe. Theſe doe naturally diminiſh the number of people, when ſo many men and women are kept from mariage, and theſe being priuiledged perſons are exempted from ciuil ſeruice: ſo that it weakneth the ſtrength of the realme: as Solomon ſaith: [a] *In the multitude of the people is the honour of the king, and for the want of people commeth the deſtruction of the prince.* Secondly, theſe haue brought foorth moſt horrible vncleanneſſe, not to bee named amongſt Chriſtians, and infinite murders of poore

Single life the cauſe of many euils.

a Prouerb. 14. 28.

poore innocents, ſuch as I am aſhamed to explane as it deſerueth: onely I will ſhew the reader as it were through a lattiſe, ſome part of this euill and chiefly what the papiſtes themſelues ſay: namely that the inconuenience of this ſingle life was ſuch, that when the prieſtes by Gregory the ſeuenth were forbidden mariage, there neuer was a greater ſciſme in the Church in the time of any hereſie, few men keeping themſelues chaſte, ſome feyning continencie for gaine and boaſting, and many encreaſing their incontinencie with periurie and diuers ſortes of adulterie. [c] It is recorded that Gregorie the firſt, did among the firſt commaunde ſingle life vnto prieſts: but after finding that they did commit filthineſſe ſecretly, & that thereof many children conceiued were murdred, he did abrogate that commãdement and ſaid, it was better to marry then to giue cauſe of ſlaughter. For when on a time, hee ſent to fiſh in a ponde, there were found in the ſame ſixe thouſand heades of drowned children, which hee ſeeing to come of this conſtrained ſingle life, mourning and ſighting from the depth of his heart, did forthwith reuoke his decree. Hee that readeth the liues of popes, if it were onely in popiſh writers or could trauell and learne the guiſe of Rome, or could but vnderſtand what the commiſhioners of King Henry the eight of noble memorie, found and ſaw in putting downe of Abbies, hee would eaſily in this point beleeue the papiſt [d] Krantius, where hee ſaith: *That in the cittie of Rome Continencie is more rare then a white Swanne among ſeculer men.* And this

[b] Antoninus hiſtor. pars. 3. tit. 16. pap. 1. § 21.

[c] Balæus de Act. Rom. Pont. de Greg. Chriſtianis.

[d] Metropol. lib. 9. cap. 34.

this ſoare is growne grieuous, that euerie where it is complained of. So that their [a] verie champions and defenders are forced to confeſſe, that the popiſh biſhops doe not onely wincke at the beaſtly filthineſſe of their prieſtes: but alſo take money to ſuffer ſuch wickedneſſe: yea they are not aſhamed to face it out, with this whooriſh boldneſſe as to ſay: *It is a much more grieuous ſinne for a prieſt to haue a wife, then to keepe many whoores at home.* This ſinne of vncleanneſſe ſhall you alſo finde to bee nouriſhed by ſhrift. For beſide many other things, we [b] reade that Nectarius Biſhop of Conſtantinople, finding by experience, how apt this confeſſing to a prieſt, was to breed and nouriſh whoordome, tooke it vtterly away in thoſe Greeke Churches. But in the Latine churches remaining ſtill, one example may ſuffice to ſhew what a rich and fatte dunging vnto a ſingle life this ſhrift hath beene and is, to bring forth ſuch vncleane and beaſtly fruit. We [c] reade of the Spaniſh inquiſition, that on a time it pleaſed the Lords inquiſitors of the holy houſe, to cauſe proclamation to bee ſolempnly pronounced in the prouince of Stuill, that whoſoeuer knew of their certaine knowledge or by report, that any Monks or other religious or ſpirituall perſons had abuſed their holy ſacrament of confeſſion to any ſuch abhominable vſe, or that any ghoſtly father had dealt in any ſuch ſort with their ſhrift children, they ſhall ſignifie it to the houſe of inquiſition. But this proued to be ſo great and plentifull an harueſt to that holy houſe: (for ſo many, ſo ſundrie women of all ſortes, yea of the grauer matrons,

a Campegius reade Ioh. Sleid. coment. lib. 4.

Shrift foſter father of filthineſſe.

b Hiſtor. tripart. lib. 9. cap. 35.

c Diſcouerie of the holy inquiſition of Spaine printed at Londō 1569

trons, were touched in conscience to enforme the holie fathers as obedient children) that they were faine for verie shame to leaue it of as they began, and secreatly to hang vp these holie men which heard confession, by their purses, whom they durst not for the multitude call into open question for their adulterous and filthie liuing. But this shrieft, if you marke it is not onely naturally fit to foster this kinde of filthinesse, but also all treasons and sedition and all licence to euerie kinde of wickednes noisome to the common wealth. For howe thinke you was the Pope able to wrestle with the Emperours and Kings of the worlde, if hee had not all the ghostlie fathers at commaundement, who vnder Benedicite might and did lead the people whither they list: and who is it, that being so easilie (as by confession) pardoned of all his sins, which would not be encouraged to run after the like or greater exces. Moreouer what thing could be kept secreat from his beastlie holines, when his seruants were the princes confessors & councellors? To maintain theeues, murderers, and traitors, they haue sanctuaries, cloisters and monasteries, to hide & keep them from the ciuil power. Their imagery & keeping their seruice in an vnknowen tong, with conceiling of holy scriptures, kept the people in such awe and motherly deuotion, that they might easily carie the people not onely against their liege Lords on earth: but euen against the Lord God of heauen. Their holie daies and fasting daies grewe to such numbers, that the meaner people could not tell howe to liue. Their

The greatest policie in the world did the pope compasse by the setling of auriculer confession.

Sanctuaries for maintenance of euill doers.

merites, praiers for the dead, oblations, ſacrifice of the maſſe and ſuch like ſuperſtitions, ſtale away the ritches of the comminaltie, and made manie good heires begge a cruſt at their religious monaſteries.

Polydor verg. hiſt. Angl. li. 7. Lex ad Manumortua.

Of all theſe things not onely ſtories and experience, but alſo the Lawyers can certifie, by the ſtatutes that haue been made againſt inceſt, buggerie, appeales, holie daies and dead mens deuotions. But the thing that I will ſpecially ſtand vpon is this: that beſide all theſe, which doo naturally in that religion afflickt and keepe vnder, the comely and honorable eſtate of the common wealth, there are other things in the lordlyneſſe and ſpirituall preheminence, of the prelacie, and eſpecially of the Pope, that make the ciuill ſtate as no ſtate, except as a meere ſlaue: and they tread vnder foote all earthlie kingdoms. Firſt

Poperie ouerthrew the eaſt Empire.

I obſerue the popiſh doctrine as it was ſuffered by the Emperour, by his ouergrowing to haue wayed downe the imperiall authoritie, namely by graunting to Boniface the third, the title of vniuerſall Biſhop, he loſt his authoritie ouer the pope and cleargie, as is before at large declared. And when in the ſecond Councell of Nice, the Empire condeſcended to images, it was preſently ſo weake that it had no more power to holde out in Italie: And laſtlie when the Greekes agreed more generallie vnto poperie at the Councell of Baſill: The Turke by and by ouercame Conſtantinople; and ſo the Empire of the Eaſt was vtterly aboliſhed. Secondly though Charles the great roſe vp about that time Emperour in the Weſt, and ſo from thencefoorth, the Pope

hath

hath ſeemed to allow and maintaine an Empire in the weſt: yet all men knowe that the warres rayſed againſt the Emperours by the Popes, for the Primacie, in their inueſting of Prelates and ſuch like, hath made it a verie poore thing, for that it was in the daies of the ſaid Charles. For though poperie vſe the ciuill ſworde for her defence, yet it ſuffereth not the glorie and power of the ciuill magiſtrate, to haue any further ſtrength, then as the Pope and his Prelates may well rule: that they may alway haue them at their commaunde. And this is done by contention, auarice and her daughter extortion, to keepe them alwaies weake and poore: and by falſhood and pride, whereby they are ſpoiled and ſubdued, and their authoritie made captiue, and as it were ſlaine and buried. For contention read Krantius Metropolis; and you ſhall finde, [a] that Biſhoprickes were gouerned by armes, [b] they ſtroue for their bounds and limittes, [c] they ioyned in conſpiracie with the ſonne againſt the father, yea when no cauſe was, [d] Rodolphus taketh armes to depriue his Lord of his Empire, and [e] Henrie the fift wageth warre againſt his owne father: of which came all maner of euill, murders, rapins, burninges, ſpoiling of Towne and countrie, Anno 1184. The [a] Emperour Freoderick making a mariage for his ſonne: when in proceſſion on Pentecoſts day, he had the archbiſhop of Mentes on his right hande, and the Archbiſhop of Collen on his left. The Abbot of Fulda, ſtriuing to haue one of their places did ſo trouble the company: that if the Emperour had not wiſely ordered the matter there had been warre and bloudſhed vpon the ſame.

Popery nurſe of contention.

a lib. 6. cap. 6.
b lib. 2. cap. 20.
c lib. 1. cap. 40.
d Platina in vita Greg. 7.
e Krant. Saxon lib. 5. cap. 7. & 18. &c.
a Krant Saxon lib. 6. cap. 46.

But what miſerable troubles, theſe contentions haue been to the kings of England, he that onely readeth the elections of the Biſhop of Caunterbury ſhall ſee ſufficient: that I ſpeake nothing of munkes againſt ſeculer prieſts, abbots againſt their munkes, friers againſt friers and ſuch like deadly fewds: which hath cauſed great adoe in many places. Nay if I ſhoulde ſpeake of the Saxons and Almains, of the Guelphes, and Gibellins, Florentines, Venetians and people of Millaine; and I know not how many other cities and nations, which vpon popiſh iars haue been brought, by factions and deuiſions into a formal war & continual ſteame of ſlaughter & butcherie one vpon an other: I might make a great volume. And it filleth my ſoule with reſtles ſorrow, to thinke: that the vnthankfulnes of men, not beleeuing the truth of God, but harkening to fooliſh fables, ſhould prouoke the heauie wrath of GOD, to heape ſuch infinite and vnſpeakeable miſeries vpon them. Now for their auarice and exactions how naturally, they lie in their religion, and how they keepe vnder the people and nations, and preſerue their diabolical ſupremacie; only let me rehearſe the ſtories what they ſay: Firſt one faith [a] *Multæ & magnæ concertationes doctorum &c. Many and great diſcentions were there of learned & good men, and if they had bridled auarice, they might haue eaſilie found a meaſure or end:* and againe. [b] *Exorbitabat eo tempore ſupra modum Romana curia in exhauriendo prouinctas auro &c. At that time the court of Rome went out of ſquare aboue meaſure in robbing the prouinces of their gold, through the beſtowing of indulgences not heard of, and graces incredible. And the apoſtolical Courtiers or ſutors*

Popiſh extortions and auarice.

a Krãt. Metropol. lib. 10. cap. 34.

b Cap. 47.

ſutors which obtained, were miſerablie toſſed: they ſtroue or ſued before the Auditor or iudge: two iudgements wer giuen for one partie. In the thirde inſtance the Iudge is commaunded, that hee put the one partie to perpetuall ſilence, neither needed letters to bee diſpatched by the Chauncerie: there was a ſhorter way by the chamber, by giuing that which ſounded and ſhined. A thing at that time new, but in our age well waxen olde, that, that age might be thought to haue found out that which this our age doth now vſe. But we complaine of theſe things in vaine.

Dato quod ſonaret & fulgeret. 1398.

So complained Albertus Krantius being himſelfe a papiſt, whoſe ſtory endeth An. 1501. And in another place ſhewing how a youth of 17. yeares of age obtained a biſhopricke of the pope, he ſaith: [c] *The Apoſtolicall ſea ſheweth it ſelfe liberall to ſutors, chaunging lead for gold: which being ſpoken in the olde world, how much that liberalitie hath growen vnto this day, they doe eaſily vnderſtand who haue doings in things.* So doth and [d] other papiſt tell vs, that when Anſelmus the Archbiſhop intreated the Lord Pope, for certain Biſhops and Abbots of England, who were degraded: *That the ſame moſt gratious ſea, which neuer faileth any man (ſo as ſome white or red thing be mediator) reſtored the ſame biſhops & Abbots to their dignities.* And an [e] other papiſt can tel you of their inſtruments & buls, & of the colledge of Catchpoles or Harpies (that is to ſay) ſcribes & notaries of the Apoſtolicall treaſures, which could skil how to make an office, which at the firſt was ſold for 500. crownes, to be at a thouſand or two or three thouſand: and how the annuates and yearely fruites, palles and appeales, haue ſoaked vp many countries, and made the pontificall ſea of great power. The effecte of which Apoſtaticall

c Lib. 12. ca. 29

d Mathew Paris hiſt. Hen. 1. An. 1103.

e Polydor. Verg. de inuẽtor. lib. 8. ca. 2.

deuiſes of theſe lordly Popes, may appeare by the complaints of all nations, which thing may clerely be ſeene vnto all men, that ſhall read the councel of Baſill, which made many prouiſions by decrees againſt the rauening of the Popes court, by reſeruations, appeales, inſtances, annates, collations, and many ſuch like: [b] which decree the King of Fraunce Charles the 7. Anno 1438. did confirme, by an edict commonly cailed Pragmatica Sanctio, Which when pope Pius the 2. laboured with Lewes the 7. to vndoe: the Senate of Paris declare vnto the king, what great proſperitie the Realme was in by that Edick, in the daies of many his forefathers, and what great affliction it was now fallen into by ſuch exactions, that thereby France would be bare of people and emptie of money, and vnleſſe he did holde faſt the ſanction of his father, euerie yeere there would goe out of France vnto Rome, ten hundred thouſand crownes, beſide diuers waies that they had to impoueriſh his kingdome. [c] One Iohn Rufus the popes legate at one time wreſted out of the poore Iriſh mens deuotions 8000. markes. The Germains amongſt other greeuances, require three thinges to be amended. [a] Firſt, *that they hindred the princes in their right; 2. That they pulled and made Germany waſt and without wealth and riches. 3. And bondmen with great bondage*. But ſpeaking ſparing of other countries: by the patterne of Englande our owne countrie, you ſhall geſſe verie much, what ſpoile and hauock they made of al lands. The greeuances of England haue been theſe. Firſt by complaint in a parliament there are ſeauen things mentioned, to weaken and

b Read Iohn Sleid. Com. lib. 22. pag. 819, 820, 821.

c Math. paris hiſt. Angl. Hen. 3.

a Iohn Sleid. Com. lib. 4.

b Math. Paris hiſt. Angl. Hen. 3. pag. 927, 928.

and empouiriſh the ſtate of the land. The Pope was not content with his ſubſidie of Peter pence but exacteth moſt greeuous contributions, more and more of the cleargie, and that without the kings conſent and aſſent, the Patrons cannot giue the benefices, but they are wreſted out of their hands and giuen to Romains, who know not our language and by tranſporting of money greatly empoueriſh our land, by prouiſions in penſions, by triall of cauſes they are drawen out of the kingdome by apoſtolical authoritie, againſt the ſtatutes and lawes of the Realme, by manifolde comming of that infamous meſſenger, *Non obſtante*, by whom the reuerence of an oth, the auncient cuſtomes the vertue of Scriptures, the authoritie of graunts and the ſtatutes, lawes, and priuiledges are weakened and made void &c. [c] Alſo they cauſed the preiates to find them ſouldiers, ſome ten, ſome fiue, ſome fifteen well furniſhed with horſe & armor, and that one whole yeere. [d] They haue had ſuch extreame exactions of paiments, that they haue been faine to ſell or to lay to pawne their chalices, and other holy veſſels to feed the popes deſires. [e] Alſo he exacted the fift part of all the goods of the reuenues of the cleargie of Englande. [f] The Biſhop of Lincolne being aſtoniſhed at the coueteouſnes of the Romains, cauſed the reuenues of ſtrangers to be counted, and found that they had 70000. markes, when the meere reuenues of the king was not eſteemed to the third part. And that which of all is moſt paſt ſhame and coulour of honeſtie: [a] the pope ſent for his factors, certaine friers dominickes and minorites, who preaching among the people and proclaiming

c Pag. 932.

d Pag. 484. 485

e Pag. 303.

f Pag. 1145.

a Pag. 1031.

claiming pardons: did ſigne with the croſſe all ſorts of people, men women, & children, old, yong, ſick & whole, and by and by after for a peece of money did abſolue thē of the vow of their peregrination. Thus you ſee that the church of Rome had many waies to draw out the wealth of all the world into their coffers, and keepe the kings and people in low eſtate & great ſlauerie. For which cauſe as other nations had their ſanctions which they called Pragmaticke, ſo [a] England garded themſelues with the law of prouiſion commonly called *de Præmuniri*. Touching falſhood; this Romiſh religion is thereof naturally ſuch a nurſe, that no common wealth can promiſe themſelues ſafetie, where that hereſie raigneth, or where it can come neere to haue any medling: for if they maintaine all traitors againſt magiſtrates, and by diſpenſations make men ſhameleſſe in forſwearing and breaking promiſe: what thinke you is the domage of all Chriſtian kingdomes, or what is the priuiledge of the popiſh kingdomes? Let [b] Pope Pius Quintus bull ſent againſt our Queenes moſt excellent Maieſtie, to ſtirre vp all her ſubiectes againſt her: and the manifold practiſes out of Italie, & Spaine, from time to time, againſt both Ireland and England, teſtifie: yea the [c] ſupplies which he ſent of ſoldiers to helpe the Duke *du Meine*, and the traitors of France againſt their liege Lord and king; as alſo [d] the murderous and bloudie knife of Iames Clement of the order of the Dominicke friers, being bleſſed for good ſpeed by Pagorola the Popes legate, wherewith the late French * King being a Papiſte, was traiterouſly killed, by the conſpiracie and inſtigation of many

a Polnd. Verg. hiſt. Angl. lib. 14. Edw. 3. Falſhood in Poperie by diſpenſations.

b Looke the booke called Execution of iuſtice, printed 1583. & E. Meteranus hiſt. Belg. lib. 3. pag. 83.

c Mercuri. Gallob. lib. 4. 8000. foot, 4000. horſme.

d Id. lib. 2. with mutabilitie of France, printed at London. 1597. cap. 25.

* Henricus Valeſius,

and

and great popiſh traitors: may be in ſtead of a thouſand witneſſes. [a] Duke Alba 1569. by a publike edict forbiddeth trafficke in the low countries vnto Engliſh men: that no man vnder paine of confiſcation, bring in or out merchandiſe: and that it might be the more ſharply executed, he appointed ſearchers and informers, who ſhould haue the one halfe of that which was confiſcated. Now all theſe were Engliſh fugitiues papiſtes, and amongſt them the chiefeſt one William Parkins had Doctor Storie for his deputie: marke heere what witneſſe this is that papiſtes are naturally traitors, moſt ſharpe againſt there natiue countrie of England, by the very nature of their religion. And beſide this [b] their ſeminaries are erected at Rome and at Rhemes, and at Valleſoletum in Spain, out of which the traiterous prieſts and Ieſuites are ſent by doſens in diuers and diſgiſed attire to ſeduce the Queenes Maieſties ſubiects from their obedience, and to diſturbe the peace of this Realme. Yet ſee a little further how this naturall popiſh falihood in diſpenſations hath hurt the verie obedient children. [c] Lewes the third being Emperor, warred againſt one Aldalgiſus, which was of the remnant of the Lombards, and by ambuſh being taken was bound by oath neuer to beare armes againſt him any more. From this oath Iohn the 8. abſolued Lewes, who being caught againe in like manner, for the ſame cauſe loſt his eies, and in his abſence in Italie the Hungarians waſted Bauaria, Sueuia, Saxonia, and caried a verie great multitude of people captiue eſpecially out of Saxonia. An other time the

a Hiſt. Belg. E. Meteran. lib. 3. pag. 81.

b Mercurius. Gallobelg. lib. 4. pag. 344.

c Alber Krant. Metropol. lib. 2 cap. 23.

[a] Hungarians being Christians, hauing a goodly victory against the Turkes, graunted to a truce of tenne yeares, vpon the Turkes suite and vpon the knowledge of their owne strength, finding it better to get strength in peace, then to waste all by continuall warre: and this truce was confirmed by oath on both sides. But the Pope Eugenius taking it grieuously, neuer left both by intreatie and threatning, till he had caused the truce to bee broken by his dispensation and apostolicall authority. But what came of this periurie. The war was renewed, and God rewarded this papall Romish falshood, with a most lamentable effusion of Christian bloud, by a shamefull foile and ouerthrow by the same Turke. Now let vs go a little higher, and consider of their pride and Seraphicall tyranny. What if herein wee looke but vpon our own countrie of England? Into what slauerie and bondage thinke you, hath the stately primacie of Rome brought this realme vnto. First let the reader bee put in mind, that Henrie [b] the second, raigning in England about Anno 1154. being desirous to annexe the realme of Ireland vnto the imperiall crowne of England, sent solemne embassage to Rome to Pope Adrian, that by his licence & fauour hee might enter that Iland in hostile maner, that he might subdue it and bring those beastly people to the faith and obedience of truth. Vnto which the Pope by a speciall bull gaue him licence, prouided that of euery house be paid vnto Peter the yerely pension of a pennie, and the foundation of this graunt in the said bull is builded vpon this, that the pope

a Æneas Syluius hist. de Europ. cap. 5.

Pride in poperie by the supremacie.

b Math. Paris. hist. Angl. Hen. 2. pa. 127.

Pope therein moſt arrogantly, without any authoritie from God, challengeth ſaying: *Sane omnes inſulas &c. Surely, all Ilands, vpon whom the ſunne of righteouſneſſe ſhineth, & haue receiued the doctrine of the Chriſtian faith, without doubt doth appertain to the right of S. Peter & of the holy church of Rome.* Behold a wõderfull arrogancie, & a maruellous awe of a king to a proud prelate. And not onely was he thus in awe of the pope (a thing abhorrent from a free kingdome) but alſo [c] Thomas Archb. of Canterbury, being one of his own ſubiects, did verie greatly curbe him. For beſide many other croſſe dealing, whereas An. 1164. the Archbiſh. Biſhops, Abbots, priors, the cleargie, Earles, Barons, and all the nobilitie, did ſweare and firmely promiſe, in the word of truth, to keepe and obſerue to the king & his heires in good ſooth, without any ill meaning for euer, ſixteene points of cuſtomes or liberties, recogniſed and acknowledged to be to him, and namely of the aunceſtors of the king, for the auoiding of diſſentions and diſcord often ariſing betweene the cleargie and the Iuſtices of the Lord the king and the peeres of the Realme which were as touching aduowſons, and preſentations of Churches, of Clearkes accuſed, or conuicted, of the going of Archbiſhops, Biſhops, &c. out of the land without the kinges licence, of excommunication and of lay men accuſed to be done by lawful and honeſt accuſers and witneſſes: that ſuch as helde of the king ſhould not bee excommunicated, or interdicted without the kinges knowledge, that appeales ſhould not go further then the Archbiſhop,

[c] Pag. 134. & ſo forward.

without the kinges conſent: that Archbiſh. Biſhops and all perſons, holding lands of the king in Capite, ſhould haue their poſſeſſion as a baron and doe ſeruice therein, as other Barons accuſtomablie did and ſuch like. This Thomas after his ſolemne oath, repenting himſelfe without the kings licence or knowledge, trauelleth and maketh ſuite to the Pope of Rome, not onely to be diſcharged of his oath, but to ouerthrow the whole libertie of the realme, and that againſt both the king, nobles, prelates, and the whole ſtate of the land: and of them he excommunicateth many, & cauſeth verie great diſturbance to the king and all the realme. Thereof are many appeales, diuers meetings, of cleargie, ſtates, ſometime of Cardinals, ſometime of the French king, to compound or determine the cauſe. At length by the meanes of the French king, the matter being taken vp, & Thomas ſent peaceablie home, was no ſooner warme in his ſeate, but by bulles from the Pope hee fell to excommunicate and curſe the other Biſhoppes and others who had offended him. Whereupon there was kindled ſuch indignation and wrath in the heart of certaine reſolute perſons, that becauſe hee remained obſtinate in his former croſſing of the king, as they tooke it, laid violent hands vpon him, as vpon the kings enemie, and ſlew him. The king hearing thereof, being much greeued, did humble himſelfe in ſackcloth and aſhes, proteſting by ſolemne oath, his ignorance and innocencie of the fact, ſending Embaſſadors to Rome of his defence & ſubmiſſion to the order of the Church, which had ſuch ſtrange entertain-

entertainment, that neither the firſt nor ſecond meſſengers could come into the popes ſight, and had much adoe to keep the land from interdicting, but at the length by ſwearing that the king would ſtand to the iudgement of the Pope & his Cardinals, that great curſe was auoided. Howbeit the king although by oath he ſware earneſtly that he was not priuy nor acquainted with the fact, yet becauſe in his anger he had ſpoken ſome wordes vnaduiſedly, and had brought vp ſuch wicked ſoldiers as would be reuenged vpon the kinges traitor the Archbiſhop, and ſo ſlew him: therefore the king for remiſſion of his ſins was enioyned by the Pope, to giue ſo much money as would maintaine 200. ſoldiers a yeare, and ſuffer appeales, and let go all his cuſtomes and liberties of his anceſtors, before ſpoken of, and recogniſed by oath of all his ſubiects. And after this (a thing not beſeeming any Chriſtian, much leſſe a king) returning into England, and comming neere to the cittie of Canterburie, he alighted from his horſe, and putting off all kingly maieſtie, barefoote like a pilgrim penitent and ſupplyant with ſighes, groanes, and teares, he commeth to the tombe of this Thomas, & caſting himſelfe downe in all his bodie, & ſpreading his hands to heauen, remained in praiers, and after other popiſh ceremonies, becauſe of his vnaduiſed words, he tooke vpon him this penance: hee asked abſolution of the Biſhops then and there preſent, & laying open his naked skin to the diſcipline of rods, he receiued of euerie religious man, whereof there was a great multitude, three or fiue ierkes. Let any wiſe man knowing the word of God, conſider whe-

ther this were not a ſhamefull ſlauerie both of body, ſoule, king and kingdome. [a] King Richard the firſt, going about to fortefie the out borders of his countrie in Normandie, was maruellouſly confounded and ouerſtreightned, by the Archb. of Roan his ſubiect: Who therefore interdicted all the countrie, ſo that mens bodies being dead, lay vnburied in the ſtreetes of the cities and villages, very greatly annoying the liuing with their ſtinch: yet had the king no way to relieue himſelfe, but by appeale to the court of Rome (loe here the king appealeth from his ſubiect) by whom it was ordered, that by exchange of ſo much for ſo much, as belonged to the Archb. & chapter of Roan the interdiction was ſtaied, and the Archbiſhop appeaſed toward the king. And who hath not heard of the vnſpeakeable thraldome that king Iohn was wrapped in, becauſe hee allowed not the choiſe of an Archbiſhop made by the pope without his conſent, but vſed his royall authoritie againſt them which agreed to ſuch choiſe, wherein his Maieſtie was excluded. Firſt his land was accurſed ſo that no Churches opened to their manner of ſeruice. Secondly he was excommunicated and laſtly depoſed of his kingdome, and his kingdome giuen to the French King to winne from him by force of armes. And by this he was driuen to commit himſelfe to the Popes pleaſure, and to reſigne his crowne and kingdome into the Popes hands, & receiued it againe in fee, and vnder homage, paying a thouſand markes yearely, & ſwearing himſelfe the Popes vaſſall for euer. What a lamentable caſe was it in England, when [b] king Henrie the third, being humblie

[a] Math. Paris. hiſt. Ang. pag. 254. The king appealeth from his ſubiect.

[b] Mathew Paris. hiſtor. Ang. pag. 703.

humblie moued by his ſubiectes, to ſtand vpon his priuiledge, that his people ſhould not bee made a pray to the Romiſh exactions: did anſwere directly and ſay: *Neither will I, neither dare I gainſay the Pope in anything.* But moſt wofull is that which is [c] reported of Fredericke the Emperour, being ſo outragiouſly toſſed, and turmoiled by the Pope, that hee did moſt comfortleſſe lament, moſt plentifully and bitterly weepe and his eyes did runne with teares, which was a miſerable ſight in a man of ſo great authoritie and age: who bewailing and wringing his hands he ſaid: *Woe bee vnto me, againſt whom mine owne bowels doe fight: Peter whom I beleeued to bee the rocke and the halfe of my ſoule, hath prepared for mee the ſnares of death. Behold the Lord Pope, whom the Empire vnder my noble aunceſtors hath created and enriched of nothing, goeth about to pull downe the ſame, & deuiſeth the deſtruction of mee, who am ruler of the ſame Empire now readie to fall. Whom ſhall I truſt? where may I bee ſafe, where ioyfull hereafter? &c.* And thus did that angelicall pride, ſo batter and bring downe the ciuill power and dominion in all places, that it is a moſt manifeſt thing, that in the time of Luther ([d] as he verie wiſely and truely noteth) the doctrine of the magiſtrates office and his authoritie, was as it were dead and buried: and all power and dominion ſtole from them by this moſt horrible Apoſtaticall ſea of Rome. And that no maruell, for it is [e] ſaid of Pope Boniface the eight, that the round worlde was not bigge inough for his mind, who put on his head, the pontificiall and imperiall myter, teſtifying

[c] Pag. 10. 15.

[d] Reade Iohn Sleid. coment. lib. 14.

[e] Albert. Krant. Metropol. lib. 2. cap. 2.

teſtifying that both ſwords were in his hands. What ſhall we ſay then? If that poperie be naturally ſuch a nurſe and mother of all kind of ſinne, fornication, whoredome and all filthineſſe, treacherie, rebellion, contention, war, murder, oppreſſion, and all kind of crueltie: if it weaken all common wealthes, by exactions, extortions, vſurpation, and arrogancie, and open the gate to all villanie and falſhood, by diſpenſations and ſanctuaries, and make all authority of the ciuill magiſtrate of moſt vile eſtimation, and without reputation, vſe and profit to Gods people: leading all ſorts of men into moſt vile ſlauerie of filthie idolatrie and humane inconſtancie, let their owne mouth be iudge againſt themſelues. For thus Pope pius the ſecond ſaith, *Vana eſt religio quæ ſceleri locum facit: Vaine is that religion, which is a maintainer of wickedneſſe:* which if all papiſtes would conſider, how it agreeth with poperie (whereof I haue giuen them heere a little light) they would quickly forſake that houſe of vanities & tower of confuſion.

Æneas Syluius ex hiſtor. Bohemica.

3 I would then demand of any honeſt man and wiſe Chriſtian, who feared God and beleeued in Ieſus Chriſt, and did looke for his appearing and the laſt iudgement, how that wee of the true religion, now publikely taught and profeſſed in England, could bee made to like of the popiſh ſeruice, to bee tollerated or winked at in our countrie, or that wee could find a way to reconcile both religions? whether it were not, as if one imagine, that life & death, water and fire, light and darkneſſe, hell, and heauen, might reioyce and comfort each other. For it is not poſſible for a true Chriſtian proteſtant to haue peace

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ioy or comfort, in the fellowſhip of a true hereticall papiſt: they are in all things as is aforeſaid ſo contrarie. What mixture is there of the feet that are partly Iron and partly earth: ſo is the euerlaſting, moſt ancient and vnchangeable faith of Gods elect profeſſed in England, likely to agree with the earthly new borne ſuperſtition of the Romiſh ſinagogue. Set me the beleeuer and the infidell, the true Chriſtian and the hereticke in one fraternitie, how will they agree? Euen as Cain was kind to Abell, & Iſmael honored Iſaack, & Eſau ſought the ſafetie of Iacob, and Saul loued Daued, ſo will the papiſts be kind and faithful vnto vs. And let all men know, that when God hath ſaid, *I will put enmitie betweene the ſeed of the woman, & the ſeed of the ſerpent.* There can bee no peace nor reconciliation betweene vs. It had need bee a verie fine wit, (but certeſſe no wiſe man) who can ſhewe how theſe may agree: one ſaith thou art Antechriſt, and the other anſwereth, thou art an hereticke: this man ſaith, thou art an idolater; the other ſaith to him againe, thou art a ſchiſmaticke: the one abhorreth all images, pardons, purgatories, merites, ſacrifices, monkerie, latine ſeruice &c. The other hath all his hartes delight in them, and careth not what murder he commit, to maintain ſuch trumperie. Can theſe agree or bee reconciled? The perſecutions, priſons, burnings, war, murders, maſſacries, villanies, and cruelties, which now haue continued & daily be practiſed by that ſea of Rome, in all ages and countries, do warrant a miſerable peace & reconciliation. They may lye, ſweare, and forſweare, kill and rebel, and do any thing for aduantage, and yet by abſolution, par-

don or diſpenſation be holy children. They may diſſemble & pretend contentment and obedience (as they are not aſhamed to profeſſe) vntill they bee ſtrong inough to ouercome, & for aduantage, breake promiſe & catch at all occaſions: in what caſe are we if we ſhould truſt them to aſſemble together? Think we that if they might haue but the leaſt entrance or tolleration, that they would not quickly frame ſome great miſchiefe, which now continually labour with ſuch plots of treacherie to vndermine the ſtate: notwithſtanding that lawes are in ſome meaſure (God be thanked) preſſed vpon them: and the eyes of many wiſe counſellors watch ouer them and preuent them. Ciuil men and politicians know, that it is dangerous to haue a naturall enemie neere thee, and that leagues and agreement amongſt enemies and with the wicked, are but baites, ſnares and nettes to deſtroy thee: ſo much more is it impoſſible that a Chriſtian common wealth can haue any good by tollerating of Antechriſtian obſeruations or doctrine, except to make them to be goads in their ſides, & pricks in their eyes, alwaies readie to riſe vp againſt them vnto miſchiefe: as the Cananites were vnto Iſrael. As a Wolfe will play with a lambe, and a Foxe with a Gooſe, and a Lion with a Kidde: ſo may all they which feare God, & beleeue to bee ſaued by onely faith in Chriſt, abhorring idols and louing the right and iuſt authoritie of the magiſtrate, find fauour and peace at the handes of papiſtes, if once they wincke at their religion. For (though I ſay nothing of Gods hand, which is alway heauie againſt his Church, when they are friends with idolaters) wee haue too many

many hundred yeares experience, what this new religion of poperie hath brought into this world, and how ſolitarie it hath made the tents of Gods Saints. I verily thinke, that no Chriſtian prince, knowing his owne right from God, and the vncertainty of his ſtanding vnder that ſcarlet whore: that (if he haue any courage or power in his handes) will giue any countenance to ſuch as hee vndoubtedly knoweth will neuer bee faithfull, but alway vndermine his eſtate, & bring his life in hazard.

4 And ſithence we haue had now aboue fortie yeares triall of the ſound truth of the Goſpell, and of Gods notable hand in protecting and defending the ſtate of this land receiuing and embracing the ſame all this while, againſt moſt ſtrong force, & verie many maruellous cunning treaſons: how wonderfully he hath bleſſed vs with peace and proſperitie, and made vs ſo much the more happie, by how much our enemies haue laboured moſt wiſely & ſtrongly againſt vs: he hath made the windes and ſeas to fight for vs: & the Popes curſe hath he manifoldly turned vpon his owne heade, and his abettors haue neuer proſpered: and in all things the Lord declared himſelfe to bee our God, by multiplying our peace and the daies of our gracious prince, in all perils ſtanding by her as his deare handmaide: wee may boldly ſay that the more we bee eſtranged from poperie: the neerer we are & the dearer vnto the Lord our God, and the leſſe agreement we haue with the popiſh apoſtaſie, the more his grace, mercies, goodnes, and ſhielding power doth watch ouer vs to feed, to foſter, to keepe & deliuer vs. Therefore we Chriſtians,

who haue bin begotten with the pure ſeed of Gods holy word, and felt & found moſt ſweet and ſound nouriſhment by that ſincere milke, vnder the moſt gracious happie and proſperous raigne of the Lords bleſſed annointed ſeruant Elizabeth our liege Ladie and Queene, and knowing what occaſions to godlineſſe, aboundance of peace and wealth, and ioyfull libertie of bodie and ſoule, wee haue had and enioyed, cannot ceaſe night nor day to praiſe God for his bleſſing and mercie, which wee haue had in and by her moſt conſtant faith and godly raigne: continually praying his diuine goodnes, to encreaſe his bleſſings and graces vpon her both bodily and ghoſtly, to ſtrengthen and enlarge her heart, in all Chriſtian vertues, princely wiſedome and courage, to defend her againſt all her enemies: and prolong her daies more and more, in all ioy, honour, wealth proſperity and heauenly comfort in Chriſt: to his owne glory & the dailie good of his Church and this realme of England: euen for Ieſus Chriſtes ſake: To whom be praiſe & glory for euer,

Amen.

FINIS.